PRINCETON, N. J.

Presented by President Patton

Division SCC

Section 2704

v. 2

W Hamil

CHRIST CRUCIFIED:

OR, THE

MARROW of the GOSPEL,

Evidently set forth in

LXXII SERMONS

ON

The whole 53*d* CHAPTER of ISAIAH,

WHEREIN

The Text is clearly and judicially opened, and a great many most apposite, truly spiritual, and very edifying Points of Doctrine, in a delectable Variety, drawn from it, with choice and excellent practical improvements thereof.

WHEREIN ALSO

Several Adversaries of the Truth, as Socinians, Arminians, Arians, and Antinomians, are solidly and fully refuted.

BESIDES,

Many Errors in Practice incident to Professors, otherwise Sound and Orthodox in their Opinions, are discovered; and many grave, deep, and very important Cases of Conscience, satisfyingly discussed.

By that able Minister of the New Testament,

The late Rev. Mr. *JAMES DURHAM.*

One of the Ministers in Glasgow, and Professor of Divinity in the University there.

VOLUME II.

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SERMON XXXIV.

ISAIAH LIII. *Verse* 9.

Verse 9. *And he made his grave with the wicked, and with the rich in his death, because he had done no violence, neither was any deceit in his mouth.*

EVERY passage of our Lord's way in prosecuting the work of redemption hath something wonderful in it. We heard of several of them, especially in his humiliation, how very low the blessed Surety condescended to come for relief of the captivity; how he was put to wrestle and fight, and what great strengths or strong holds he was put, as it were, to take in. There is one strong hold (to speak so) not spoken of as yet, which must also be stormed, and the fortifications of it pulled down by the Mediator, and that is the *grave;* the prophet tells us, that as he declined not death, so neither did he decline the grave, but as he was *cut off out of the land of the living*, as a wicked man in the account of men, so in the account of men he was taken down from the cross with the thieves, and buried in the grave as one of them.

I shall not trouble you with diversity of interpretations, but shall only hint at two things for your better understanding of the words, in which the difficulty lieth. The *1st*, is this, whether doth this relate to his

humiliation only, or to his exaltation, or to both? For it cannot be reaſonably thought but his being buried with the wicked is a piece of his humiliation; but to make it only an evidence of his humiliation, ſeems not to ſtand with the next part of the words, *becauſe he had done no violence*, &c. which is a cauſal reaſon of that which goeth before. But we anſwer, that there may be here a reſpect unto both; the firſt words reſpect his humiliation, comparing them with the truth of the hiſtory, as it is ſet down, Matt. xxvii. where it is clear, that he was deſtinate in the account of men, and by their appointment, to be buried with wicked men; for they thought no more of him than if he had been a wicked man. The next words, *And with the rich in his death*, look to his exaltation, and the meaning of them is, that however he was in the account of men buried with thieves, and laid in the grave as a malefactor or wicked man, yet in God's account, and by his appointment and over-ruling providence it was otherways, for he put a difference betwixt him and others, and gave him an honourable burial with the rich; though he was deſigned by men to be buried with thieves, yet, as we have it Matt. xxvii. 57. *Joſeph of Arimathea went to Pilate, and begged his body, and wrapped it in clean linen, and laid it in a new tomb;* which in God's providence was ſo ordered, both to ſhew a difference betwixt him and thoſe thieves, and alſo to declare that he was innocent, as the reaſon ſubjoined tells us, *Becauſe he had done no violence, neither was any deceit in his mouth*; and to make way for the clearing of his reſurrection, he being buried in ſuch a remarkable place where never man had been buried before.

So then the ſum of the words is this; he was humbled in coming to the grave, and in mens account and deſtination was buried as a wicked man; yet by God's decree and providence it was ſo ordered, that though he was poor all his days he had an honourable burial,

burial, such as rich men have, 'Because he had done 'no violence, neither was there any deceit in his 'mouth.' God will not have it as men designed, but will have him honourably buried and laid in his grave, that thereby there might be the greater evidence of his innocency, and a more full clearing and confirmation of the truth of his resurrection.

What is rendred *death* here in our translation, is *deaths* in the plural number in the Hebrew; to shew the greatness and terribleness of the death which he underwent, and the sore spiritual as well as bodily exercise that he was put unto at, and in his death; so that it was a complication of many deaths in one, and at once, which he suffered. 2. Where it is said in our translation, that, *he made his grave*, in the original it is, *he gave his grave with the wicked;* so that the pronoun *he* may be meant, either of the *Father* his giving, or it may be understood of the Mediator's giving himself; and so the meaning is, that it came not to pass by guess on God's side, but was by him well ordered; and upon the Mediator's side it sets forth his willingness to go to the grave, and his having an over-ruling hand, as God, in his own death and burial; as he saith, John x. 18. *No man taketh my life from me, but I lay it down myself;* his death and burial were determined and well ordered, as to all the circumstances of both, by a divine decree and by an over-ruling hand of providence, and this agrees well with the reason subjoined; because he willingly condescended to die; God put a difference betwixt him and others, as is clear in that of John x. 17. *Therefore doth my Father love me, because I lay down my life for my sheep.* The verse hath two parts, 1. Something foretold concerning the Messiah, and that is, *That he shall make or give his grave with the wicked, and with the rich in his death.* 2. There is a reason subjoined, especially to the last part, taken from his innocency, and from the difference that was in

in his life betwixt him and all men in the world, that therefore God put a difference betwixt him and them in his death and burial.

First then, This point of *doctrine* is implied here, that coming to the grave is a thing common and certain to all men; I mean, that death, or a ſtate of death, and to be in the grave, in an ordinary way is common to all men; and whoever want the privilege of a burial, their condition in that reſpect is rather worſe than better. It is ſuppoſed here that wicked men come to the grave, therefore our Lord is ſaid to *make his grave with them;* and it is alſo ſuppoſed, that rich men come to the grave; therefore it is ſaid, *and with the rich in his death;* that which Solomon hath, Eccleſ. viii. 8. of death, may well be applied to the grave; *There is no man that hath power over the ſpirit to retain it, neither hath he power in the day of death, and there is no diſcharge in that war, neither ſhall wickedneſs deliver thoſe that are given to it;* the moſt powerful wicked man cannot prevail over it, nor is he able to reſiſt and withſtand it. Thoſe who conquer moſt of the world, are conſtrained at length to be content with ſome few feet of ground, and their bodies turn into duſt. Job in the 3*d* chapter of his book, ſpeaks of it as common to all, to rich and poor, to high and low, to the king and the beggar, all lie there as in one common place. If any were freed from it, it would readily be rich men; but as it is, Pſal. xlix. 6, 7, 8. their riches will not be a ranſom for them; *They that truſt in their wealth, and boaſt themſelves in the multitude of their riches, none of them can by any means redeem his brother, nor give to God a ranſom for him,* ſo precious is the ſoul, that *the redemption of it ceaſes for ever.* Amongſt all mortals there is none that can buy himſelf from coming to the church-yard, or from going down into the grave; but were he ever ſo rich and honourable, he muſt be laid in a pit as well as the poor man. The braveſt and

and beſt guilded tomb is but a grave; that ſentence paſt by God muſt ſtand and will ſtand, *duſt thou art, and to duſt thou ſhalt return.* The tranſlation of Enoch and Elias who did not ſee death, does not alter the common rule, tho' it ſhews the ſovereignty and power of God and what he can do.

Uſe 1. O! think more on death, and on the grave. Theſe ſure would be much more profitable ſubjects of thought than many things which our minds run ordinarily on. *It is appointed for men once to die, and thereafter cometh the judgment.* As we walk over and tread on the graves of others now, ſo ſome will be walking over and treading on ours e'er long; and within a few years our bodies will be turned into duſt, and our duſt will not be known from the duſt of others that lived before us; it were good to have the faith of this more rooted in us, and that we did meditate more frequently and ſeriouſly on it.

Uſe 2. It reproves the pride of men and women, and their luſting after earthly vanities. When death and the grave come, where will all their brave houſes, and cloaths, and well-dreſt beds be? And what will become of your ſilver and gold? Theſe things will not go to the grave with you. *As ye brought nothing into the world, ſo it is certain that ye ſhall carry nothing out of it;* the conſideration whereof ſhould be a reſtraint and awe to mens exorbitant deſires. The time is coming when ſix or ſeven foot in length, and two or three foot in breadth of ground will ſerve the richeſt and moſt honourable; and within a few years the Lord Provoſt's duſt will not be known from the duſt of the poor man that had only a ſhare of the common contributions; the duſt of both will be alike; dreſs and pamper the body as ye will, that beauty will not abide with you. Wherefore then ſerves all this pride, vanity, and bravery, ſeeing a very little time will lay it all in the duſt, and then all our projects will have an end? As Job ſaith, chap. xvii. My purpoſes are broken,

broken, and what did break them off? The grave (saith he) is waiting for me, I have said to corruption, the rottenness of the earth, thou art my father; and to the worms, ye are my mother and sister; they and I must lie together. Those that now cannot get their beds made fine and soft enough, the worms and they will lie together ere long in the grave, the chest or coffin will not be so close but they will get in, nay, they will breed in their own bodies; do we not see this daily? Were it not good that when you are going to the burials and graves of others, you were thinking on your lying down in the grave? And what will be your thoughts in that last day of all things in this world? If dead corpses could speak out of their graves, they would preach sharp warning to them that are alive, and would say to such as are carrying them thither, beware of putting off thoughts of death, and of the grave. Tho' this be a common point of truth, yet few walk suitably to it. But we are generally in our practice, as if it were no truth at all, no more minding death and the grave, than if we were to live here eternally.

Use 3. As this should make men sober in prosperity, so it should make them patient in adversity. A little time will make us all equal, and what matter is it what our condition be, if our peace be made sure with God? Heathens may shame many of us that are professing Christians, who, by the consideration of death, have been brought to be much more sober in their carriage, than, alas, many of us are.

2*dly*, *Observe*, That the Messiah behoved to come to the grave and be buried; it was so designed, foretold, and fore-prophesied of him, he made his grave with the wicked, and with the rich in his death. Hence the apostle, Acts ii. 30. citing Psal. xvi. 8. gathers, that as there was a necessity of his being in the grave, so there was a necessity of his resurrection out of it, because he should not see corruption in it,

his

his ſoul was not left in hell, or in the grave, neither did his fleſh ſee corruption. And in all the evangeliſts it is clear, that after death he was remarkably laid in the grave, and very particular and ſpecial notice is taken of it. Take here briefly ſome few reaſons of this neceſſity according to the Lord's appointment, and no further. The *1ſt* whereof is this, that the ſpotleſſneſs and purity of divine juſtice may appear, and that therefore the completetneſs and perfection of his ſatisfaction, as Mediator, to the juſtice of God, may be confirmed. If he had not been buried it might have been queſtioned, whether that which people ſuffer after death be a reality or not: But his three days lying in the grave is a greater evidence of the unſtainedneſs and purity of juſtice, and of its impartiality, than the impriſoning of many creatures for many thouſands of years would have been. This ſhews him to be a juſt God, when the ſinner's Surety is not only purſued to death, but to the grave; and therefore this is always accounted the loweſt part or ſtep of his ſufferings. And in the Creed, his *deſcending into hell* is ſpoken of, which in our excellent catechiſm is expounded to be his *continuing under the power of death for a time*. 2. It is much for the manifeſtation of the great love of God, and of the rich condeſcending grace of the Mediator, who is not only content to die, but to come to the grave, and to ſuffer death to have a kind of dominion over him for a time; ſo that as death had power to ſeparate his ſoul from his body, ſo it maintains that power during his being in the grave. His enemies, as it were, cry, What think ye of him now? And they *ſeal the ſtone*, and *ſet a watch* to keep him in the grave. 3. It is for the conſolation of the believer, and ſerves mightily to ſtrengthen him againſt the fear of death and the grave: So that the believer needs not be afraid of death, but may lie down quietly in the grave, becauſe it was Chriſt's bed, warmed, if we may ſo ſpeak, by him;

he was there before him, and the grave is now to the believer no part of the curse, any more than death is; the grave will not swallow him up with a sort of dominion and right, as it doth the reprobate. 4. It serves to confirm the truth of the resurrection of Christ, more than if he had never been in the grave, as the apostle proves, 1 Cor. xv. from the beginning to the close, even 'till he come to that, *O death! where is thy sting? O grave! where is thy victory?* Our Lord by dying and being buried, hath delivered his people from both. As neither a great stone, nor a seal put on it, could keep him in the grave, but that he rose again the third day, so nothing will be able to keep believers for ever under the power of death; and as he died to disarm death, so his entering into the grave was to disarm the grave, and to open a door for believers to come through it, by his power who was dead and laid in the grave, but now is risen, and alive for evermore.

The *uses* are 1*st*, To shew the full conformity and agreeableness that is betwixt what was foretold of the Messiah and what is fulfilled; and so serves to confirm our faith in this, that he is the true Messiah, who was crucified, dead and buried. This is one of the articles of our faith foretold by Isaiah, now fulfilled and recorded to be so in the gospel. 2. It shews the severity of justice, that when any person is made liable to the lash of it, were it but as surety, it will exact of him satisfaction to the uttermost; therefore when Christ enters himself our Surety, it not only exacts death, and pursues him till he gives up the ghost, but after death pursues him to the grave. It will needs have the satisfaction of the Mediator, and he yields to it so as to lay himself by as a dead man. O! what a revengeful thing is justice when a sinner must answer to it? When the Mediator was so pursued by it, what will it do to others who are out of him? Here we may apply that word, *Daughters of Jerusalem, weep not for me,*

me, but weep for yourſelves and your children; if it be done ſo to the green tree, what ſhall be done to the dry? When the fire of the vengeance of God ſhall kindle that lake that burns with fire and brimſtone, and when ſinners ſhall be caſt into it as ſo many pieces of wood, or as ſo many pieces of dry ſticks, what will be their condition? It were good in time to fear *falling into the hands of the living God*, which is indeed a moſt *fearful thing*, Heb. x. 31.

3. It ſhews the believer's obligation to God that hath ſo fully provided a ſatisfaction for him, and hath furniſhed him with ſuch a ground of conſolation. Beſide what is done for the ſatisfying of juſtice (which is the great conſolation) there is here ground of conſolation againſt all croſſes, pain, ſickneſs, death, and the grave. There is not a ſtep in the way to heaven but our Lord hath gone it before us. We have not only a Mediator that died, but that was buried. O! but this is much, when believers come to think on their going to the grave! Will it devour them, or feed upon them for ever? No, he hath muzzled it, if we ſo ſay; they reſt in their graves as in a bed, their bodies being united to him, and their duſt muſt be numbered. It is true, the bodies of the reprobate muſt be raiſed up, yet upon another account, and not by virtue of their union with Chriſt, and of Chriſt's victory over death in their ſtead, as believers are. In a word, they have many advantages that have Chriſt, and they have a miſerable life, a comfortleſs death, and a hard lying in the grave that want him; therefore as the ſhorteſt way to have a happy life, and a comfortable death and burial, and the grave ſanctified to you, ſeek to have your intereſt in Chriſt made ſure, then all things are yours, and particularly death and the grave, which will be as a box to keep the particles of your duſt till it reſtore them faithfully to Chriſt, to whom it muſt give an account. But as for you that ſlight and do not know Chriſt, ye have a

dreadful lot of it, no interest in Christ living, no union with him in the grave, nor at the resurrection; and if you did but seriously consider that you will die, you should also consider, that it is good dying and being in the grave with Christ, and that it is a woful thing to be in it without him.

3*dly*, *Observe*, That all the sufferings of our Lord Jesus Christ, to the least particular circumstance of them, were ordered of God, and before-hand determined and concluded upon; none of them came by guess upon him; that he should suffer and die, and what sort of death he should die, and that he should be laid in the grave, all was before concluded and determined. When we read through the gospel, it were good to take a view of the Old-Testament prophecies of the covenant of redemption, and of the ancient determinations concerning him, as Peter doth, Acts ii. 27. *Him being delivered by the determinate counsel of God, ye have with wicked hands crucified;* God's foreknowledge and determination fixed the bounds, and laid down the rule, to speak so, to those wicked hands in the crucifying of him, without all tincture or touch of culpable accession to their sin; and in looking over his sufferings we should call to mind, that this and that was the Lord's purpose, and that in these sufferings, even in every patt of them, the Mediator is telling down the price that he undertook to pay: All which demonstrates the verity of our Lord's being the true Messiah.

4*thly*, From comparing the two parts of the first part of the verse together, *He made his grave with the wicked*, as to the estimation of men, *and with the rich in his death*, in respect of God's ordering it, *observe*, That often God hath one design, and men another, and that God will have his design to stand, and infrustrably to take effect; when some would design shame to his people, he will have them honoured.

The 1*st use* serves to comfort God's people, when they

they are in their loweſt condition, and when their enemies are in higheſt power; our Lord is carrying on his deſign, and making his and their enemies to fulfil it. Pilate and the chief prieſts, with the ſcribes and Phariſees are putting Chriſt to death, the multitude are crying, *crucify him*, and preferring a *robber* to him: But in all this, they were fulfilling what God had before determined to be done, which we ſay is matter of great conſolation, both as to our own particular caſe, and as to God's general guiding of the world, and eſpecially of his church therein. There is nothing wherein the malice of men ſeems to be moſt prevalent, but our Lord is ſtill gaining his point upon, and by them; they are all the while executing God's determination, though to their own ruin.

2. See here an exact correſpondency betwixt all the circumſtances of our Lord's ſufferings, and God's determination, and a concurrence of all of them for the promoting of it in the hiſtory of the goſpel. *A bone of him is not broken*, when the bones of the two thieves crucified with him are broken; a *ſpear* is run into him, and *his ſide is pierced*, when they are not pierced; and all this, becauſe it was propheſied of him, that *a bone of him ſhall not be broken*, and *they ſhall look upon him whom they have pierced;* and when it comes to his burial, Pilate wots not what he is doing, when yet he is fulfilling the Lord's deſign, in giving his body to a rich man, Joſeph of Arimathea, when he aſked it from him to be buried by him, whereby the prophecy in the text is fulfilled. The wickedneſs of ſome, the contingent actions of others, and the ignorance of many, concur all together, to make out the ſame holy and unalterable deſign and purpoſe of God.

And therefore *3dly*, Let us ſtay our faith here, that our Lord is ſtill working in all theſe confuſions, and when matters are turned up-ſide-down to human appearance, our bleſſed Lord is not non-pluſſed and at a ſtand when we are, he knows well what he is doing,

and

and will make all things moſt certainly, infallibly, and infruſtrably to work for his own glory, and for the good of his people.

From its being ſaid, that *he made his grave with the wicked*, as holding forth Chriſt's willingneſs to be buried (as he ſaith of his death, John x. 17. *No man taketh away my life from me, but I lay it down and take it up again.*) *Obſerve*, That in the whole performance of the work of redemption, even in the loweſt and moſt ſhameful ſteps of it, our Lord was a moſt willing condeſcender, *He made his grave with the wicked;* he was a moſt free and willing undertaker. When as it were, the queſtion was put, Who will ſatisfy for elect ſinners? He comes in, and ſays (as we have it, Pſal. xl.) *Lo, I come, in the volume of thy book it is written of me, I delight to do thy will, O my God*; I am here, Father, as if he had ſaid, I offer myſelf, and accept of the terms chearfully and with delight; *I rejoiced*, ſaith he, Prov. viii. 28. *in the inhabitable parts of the earth, before the foundation of the world was laid, my delight was with the ſons of men.* So it may be made evident, that in all the parts of his ſufferings, and in every ſtep thereof, he did moſt exactly, and alſo moſt willingly perform whatever was carved out to him. He preached and wrought miracles, and did all with delight, as himſelf ſays, John iv. 32. *It is my meat and my drink to do my Father's will, and to finiſh his work;* it refreſhed him when his body was hungry and faint, to be carrying on the work of redemption in ſpeaking to a poor ſtraying ſinner. If we yet look a little forward, we ſhall find that he ſo longed for the ſaddeſt part of his exerciſe, that he is pained till it be accompliſhed. Luke xii. 50. *I have a baptiſm to be baptized with, and how am I ſtraitned till it be accompliſhed?* His heart longed ſo much for it, that he would not approve or admit of any thing that might ſtand in the way of it; therefore he rejected Peter's advice with holy deteſtation, with a *get thee behind me, Satan;*

Satan; he well knew what was in Judas's mind, and yet would not divert him, but bid him do what he was about, *quickly*. He went to the garden where he was known to resort, and gave his enemies opportunity to take him, and would not suffer his disciples to draw a sword to oppose them. When he was before Pilate, he would not *open his mouth;* when he was buffeted, 'he gave his back to the smiter, and his 'cheeks to him that plucked off the hair, and hid not 'his face from shame and spitting;' because he knew what was aimed at in all this, and accordingly saith, Matt. xx. 20. 'The Son of man came not to be serv-'ed, but to serve, and to give his life a ransom for 'many.' When his holy human nature feared to take the cup, and when he was thereby put to pray, 'Father, if it be possible, let this cup pass from me,' he sweetly subjoins, 'but for this cause came I unto 'this hour;' and the nearer it came to his death he discovered his desire after it the more; *with desire have I desired*, saith he, or with special desire have I desired, *to eat this passover with you before I suffer:* Even when he was to eat the last passover, and to take his last farewell, and to be in readiness for what was coming. What could have been the mean or motive to bring it about, if he had not been willing? It was this willingness that Jehovah was pleased with, and that made his sacrifice to smell sweetly to *his Father*, *who loveth a chearful giver;* and it never had been satisfactory, if it had not been willing but extorted; and therefore saith he, John x. *No man taketh my life from me, but I lay it down;* and *I delight to do thy will*, Psal. xl.

Use 1. See here a great evidence of the love of God, and of the Mediator; behold what manner of love is this, that when it was not required, he should offer and freely give himself to death, and to the grave, this is the love of a friend, and beyond it, that he should have so loved his church as to give himself for her

her to death, and to the grave; well may he say as he doth, John xv. 15. *Greater love hath no man than this*, &c.

2*dly*, It sheweth what great ground of consolation and encouragement a sinner hath that would fain be at Christ, to believe on him, and to expect life and salvation through him; our Lord was most willing to lay down his life, and come to the grave for that end, and is it possible, that he will refuse a sinner that comes unto him, and that would fain share in the benefit of his sufferings, which was his great end in suffering? This one thing, to wit, the willingness that he had to suffer; and the delight that he had in suffering, to purchase redemption to sinners, may be as a strong cordial to strengthen the heart of a fainting sinner, and a great motive and encouragement to come forward to him. Thou wilt, it may be, say, I wot not if Christ loves me; O! consider these sweet words, Rom. v. 10. *If he died for us while we were yet enemies, how much more shall we be saved by his life?* I shall close this discourse with these two words, the 1*st*, whereof is, for encouragement; if there be any body here that would fain have Christ's love, and partake of his death: Take courage, seeing our Lord out of the great desire he had to promote the salvation of sinners, *Gave himself to death, and to the grave*, will he not willingly make application of his purchase to them when they seek it? That he was willing to undergo all this, is a far greater matter than to receive a sinner coming to him; and if he did all this for this very end, will he dispute it when it comes to the application? The 2*d* word is, That this is, and will be a ground of conviction to all who think little of our Lord Jesus, and of his love, and who will not part with a base lust for him, and who will not make choice of him, but will refuse, reject, undervalue, and despise him, with all that he hath done and suffered; it will exceedingly aggravate your condemnation,

tion, that when he was so willing to die for the good of sinners, ye were not willing to live for his satisfaction. Think on it, O! think seriously on it; these things are the truths of God, and the main truths of the gospel, that lie very near the engaging of hearts to Christ: and if such truths do you no good, no others easily will. God give us the faith of them!

SERMON XXXV.

ISAIAH LIII. *Verse* 9.

Verse 9. *And he made his grave with the wicked, and with the rich in his death, because he had done no violence, neither was any deceit in his mouth.*

THIS is a most wonderful subject that we have to think and speak of, which concerns the sufferings that our blessed Lord was pleased to undergo for sinners. And this makes it the more wonderful, when we consider what he was made, and what his carriage was; *He was numbred with the transgressors, and made his grave with the wicked;* and yet he hath this testimony, that *there was no violence in his hands, nor any deceit in his mouth;* he was a sinless Mediator, not only before men, but before God.

These words considered in themselves, give us a short and compendious account of a holy walk, most perfectly and exactly fulfilled in the conversation of Jesus Christ; *he had done no violence;* or, there was no violence in his hands, that is, there was no sinful deed contrary to the law of God in all his practice and walk;

and there was no deceit, or guile *in his mouth*, that is, no sinful or deceitful expression: In short, neither in deed nor in word was there sin in him; he did wrong to none by his deeds, and he deceived no one by his words. This guile or deceit, as it looks to the first table of the law, imports, that there was no falshood or corrupt doctrine in his ministry; he did not beguile or seduce the souls of any in leading them wrong. And as it looks to the second table of the law more immediately, it imports that he was sincere and upright, that there was no deceit, no violence, or dissembling in his carriage; so that whether we look to him as God's public servant in the ministry, or to him in his private walk, he was completely innocent, and without all sin, as the word is, 1 Pet. ii. 22. *Who did no sin, neither was guile found in his mouth;* however men accounted of him, he was an innocent and sinless Saviour.

If we look on the words as they depend on the former, they are a reason of that difference which in his death and burial God did put betwixt him and others. Though he was by wicked men put to death, as a wicked person, yet God in his providence so ordered the matter, that he was honourably buried with the rich; Why so? this is the reason of it: Because, though they esteemed him a false prophet, and a deceiver, a wine-bibber, *&c.* yet he had done no wrong to any, neither by word or by deed, and therefore God would have that respect put on him after his death in his burial, and so a remarkable difference to be made betwixt him and others.

Observe hence, 1*st*, That our Lord Jesus, the *High Priest of our profession*, that laid down his life for sinners, is completely and perfectly holy. He hath that testimony from the prophet here, that 'he did no violence, neither was there any deceit in his mouth;' he hath this testimony from the apostles; from Peter, 1 Pet. ii. 22. 'He did no sin, neither was any guile 'found

'found in his mouth;' from John, 1 John ii. 5. 'He 'was manifeſted to take away ſin, and in him is no 'ſin;' and from Paul, Heb. vii. 27. 'He was holy 'and harmleſs, and undefiled, ſeparate from ſinners.' In this reſpect there is a difference betwixt him and all men in the world. And it was neceſſary and requiſite for believers conſolation, that it ſhould be ſo; *It became us*, ſaith the apoſtle, *to have ſuch an High-prieſt*, 1. If we conſider the excellency of his perſon, he could not be otherwiſe, being God and man in one perſon, and having the fulneſs of the Godhead dwelling in him bodily. 2. It was neceſſary, if we conſider the end of his offices; he being to offer up an acceptable ſacrifice to God, therefore muſt he be holy and harmleſs, otherwiſe, neither the prieſt nor the ſacrifice could have been acceptable. 3. It was neceſſary, if we conſider the dignity of his office; it behoved him to differ from the former prieſts under the law; and if he had not been without ſin, he would not have differed ſo from them. 4. It was neceſſary for the perſons for whom he undertook theſe offices; ſuch a High-prieſt became them, and another could not have done their buſineſs. All theſe we ſhall find put together, Heb. vii. 26, 27. where the apoſtle having ſaid, verſe 25. That 'he is able to ſave to the uttermoſt all 'thoſe that come unto God through him;' ſubjoins, 'For ſuch an High-prieſt became us, who is holy, 'harmleſs, undefiled, ſeparate from ſinners, made 'higher than the heavens, who needeth not daily, as 'theſe high prieſts, to offer up ſacrifices, firſt for his 'own ſins, and then for the ſins of the people.' The moſt holy of all the prieſts had ſins for which they were to offer ſacrifices, and ſo had the holieſt of the people; but Chriſt was holy and blameleſs, and had no ſin, and it behoved him to be ſo; as I ſaid juſt now, his ſacrifice could never have been accepted for others, if he had needed to offer up ſacrifice for himſelf.

The *uses* are these: Not to speak how it vindicates our Lord Jesus Christ from all those aspersions cast upon him by wicked men, who called him 'a glutton, 'a wine-bibber, a friend of publicans and sinners, a 'deceiver,' *&c.* He was holy and harmless, and ere long he will gloriously appear to be holy, when those who pierced him shall see him and be confounded; I say the *uses* are these, in reference to the church and people of God: It serves, 1*st*, To shew the condescendency of love, and the contrivance of infinite wisdom in the behalf of sinners. Such a High-priest became us; love condescended and wisdom contrived, that he should become man and suffer, *the just for the unjust*. Wisdom set on work by grace provided for sinners such an High-priest as they stood in need of; and indeed sinners have no want here, for they have an High-priest becoming them, and this is an evidence of it, that *he is holy, harmless, undefiled, separate from sinners*, &c. 2. It serves to be a great ground of encouragement to sinners, to step to, and make use of Christ's sacrifice. Our Lord had no sin, and needed not to offer a sacrifice for himself; and if he offered sacrifice for atonement, wherefore did he so? It was either for himself, but that could not be, for he was holy, or for nothing, or no end, and to say so were blasphemy, or it must be for a real satisfaction for sinners, or such as should make use of him. And thus faith hath a sure ground to lay hold on, namely, that his satisfaction was real; and that it was for this end, to be for the benefit and advantage of such as should believe on him; and therefore look upon Christ's suffering, and upon his innocency who suffered, and ye will find that ye have a suitable High-priest, and atonement made for you; O that is a sweet word, 2 Cor. v. ult. 'He hath made him to be sin for us who knew 'no sin, that we might be made the righteousness of 'God in him.'

3*dly*, It is ground of great consolation to them that betake

betake themselves to Christ. Why? Our Lord's sacrifice cannot but be accepted, for there was in him no guile, nothing that might make his sacrifice unsavoury; and as it commends the way of grace to a sinner, so it is ground of encouragement to a sinner to expect to be accepted through him; for if the temptation should say, thou art a sinner, and such and such a great sinner; that is nothing to the purpose, for God hath accepted of Christ and of his sacrifice; and if thou make use of his sacrifice, it cannot but be accepted for thee. Here then is the consolation, that we have such an High-priest as became us, who needed not to offer for himself, but only for the sins of the people, that is of his own people.

4thly, It serves notably for our imitation. He was holy, and in his holy walking hath left us a copy to write after and to walk by; and therefore in your speaking of Christ's holiness, or in your reading of it, consider that he is thereby writing a copy for you, and bidding you 'purify yourselves as he is pure, to be 'holy, as he who hath called you is holy; learn of 'him to be meek and lowly of heart,' to be humble and heavenly minded; and in whatever respect his life and walk is proposed to us as a pattern, set yourselves in his own strength to imitate it, and *be ye followers of him as dear children;* whenever ye read of *his obedience to the death*, of his holiness in all manner of conversation, and of *his fulfilling all righteousness*, let it provoke you singly and seriously to design and endeavour conformity to him therein in your practice.

2dly, From the connexion of these two, that he was accounted a sinner before and at his death, and that after his death God did put that note of respect upon him, that *he was buried with the rich, because he had done no violence*, &c. but was holy and harmless in his life; *Observe*, that however holiness may suffer as long as holy persons live, yet at death and after death, there is ever a testimony of the Lord's respect put on it;

or

or thus, holy walkers are always separated and distinguished from others at their death; it's ever otherwise with them than it is with others when death comes, however it hath been with them in their life. 'He 'made his grave with the wicked, and with the rich 'in his death, because he had done no violence,' &c. This hath been confirmed in the experience of all that ever lived: the *rich glutton*, Luke x. vi. hath the better life as to externals and Lazarus had a poor afflicted life; but when death comes, the *rich glutton* goes to hell, and Lazarus goes to the bosom of Abraham. This is laid down as a certain truth, Eccles. viii. 12, 13. 'Though a sinner do evil an hundred times, and 'his days be prolonged, yet surely I know that it 'shall be well with him that fears God, but it shall not 'be well with the wicked,' there shall be a change at death. And it cannot be otherwise, whether we look 1. To the holy nature of God, who hath a complacency in holiness, as it is said, Psal. xi. ult. 'The 'righteous Lord loveth righteousness, his countenance 'doth behold the upright:' Or whether, 2. We look to the word of God, which Isa. iii. 10, 11. bids say to the righteous; 'It shall be well with them, for 'they shall eat of the fruit of their doings,' (for blessed are the dead which die in the Lord, they rest from their labours, and their works do follow them) 'but 'woe unto the wicked, it shall be ill with him, for 'the reward of his hands shall be given him:' The same connection that was betwixt Christ's life, though a suffering life, and his death, shall be betwixt the life of all his members, and their death: *If we suffer with him, we shall also reign with him.*

The *uses* are 1. To let us see what is the true way to eternal well-being, when this short life shall be at an end; and it is the way of holiness: And it also serves to answer a great question, who shall be happy at their death? Even they that are holy in their life; whose hands have done no violence, and whose mouths have

have had no guile, to wit, with the full consent of their will, and without all gracious reluctation; for absolute freedom from these in this life was proper only to our Lord Jesus since Adam's fall. Such may expect the Lord's countenance when death separates their soul and body; therefore observe this as a mark for a trial, and see what is your carriage, and judge accordingly; and seeing the Lord hath joined holiness and happiness together inseparably, presume not to separate them.

2*dly*, Is it so that holiness hath a good and comfortable ending? (which is the substance of the doctrine) it should commend to us the study of holiness as the most precious, advantageous, honourable, sure and safe course that a man can follow: *Say to the righteous, it shall be well with him;* it is not, say to the honourable man, or say to the rich man, or to the wise man, &c. God hath not chosen many of these, as is clear, 1 Cor. i. 26. but, *say to the righteous* or holy man, *it shall be well with him.* And is there any thing that should have so much influence on men, as how to be well in the close? People may have a fighting life of it here, and may suffer much, and be under reproach for a time, as Christ was; but if thou be holy, ere thy body be laid in the grave, it shall be well with thy soul. And as for all who have chosen the way of holiness, we are allowed to say this to you, that it shall be well with you at death, and after death at judgment, and even for evermore. To them, saith the apostle, Rom. ii. 9. who by patient continuance in well doing, seek for glory and honour, and immortality, eternal life. O how many great and good things are abiding all the honest hearted students of holiness! Eye hath not seen, nor ear heard, nor heart conceived, what they are.

3*dly*, It is ground of expostulation with them that neglect and despise holiness. As it will be well with the righteous or holy, so they shall have a miserable

and

and desperate lot of it, who either despise or neglect holiness. *Woe to the wicked*, saith Isaiah iii. 11. *it shall be ill with him.* Some of you may think that ye are rich and honourable, are well cloathed, sit in fine houses, and have rich covered tables, when the poor are kept at the door, and are destitute of these things; and are ready to bless yourselves, as being well, tho' ye care not for, nor seek after holiness: But woe unto you, for ye must die, and go to the bottomless pit, and there ye will not have so much as a drop of water to cool your tongues in those tormenting flames: Neither your riches, nor honours, nor pleasures, will hold off the heat and fury of the vengeance of God, nor in the least ease you in your extreme pain; but as it is, Rom. ii. 9. indignation and wrath, tribulation and anguish (four terrible words) will be upon every soul of man that doth evil. O! do ye not believe this? It is the truth of God, and a very plain truth; and we are persuaded none of you will dare downright to deny it: Holiness will have a sweet and comfortable close; and the neglect of it will have fearful effects following on it. What is the reason then that holiness is so little followed? Do ye believe that ye shall die? And think ye ever to come to judgment, or to hear that word? 'Come ye blessed of my Father, 'inherit the kingdom prepared for you: For I was 'hungry, and ye fed me; naked, and ye cloathed 'me,' &c. O what will become of many of you, when the Lord Jesus will be revealed from heaven, with his mighty angels, in flaming fire, to render vengeance to all them who know not God, and obey not the gospel; and will say to you, 'Depart ye cursed 'into everlasting fire, prepared for the devil and his 'angels: For when I was hungry ye gave me no meat,' &c. This is, I grant, a general truth, yet if it be not received, we know not what truth will be received; and if it were received, the practice of holiness would be more studied; there would be less sin, and more

more prayer, reading, meditation, more seeking after knowledge, and more watchfulness and tenderness of conversation: Always, in this the Lord shews the connection that is betwixt holiness and happiness; and here ye have the copy and pattern of an exemplary walk.

4*thly*, From this, that the holiness and blamelessness of Christ here spoken of, is marked in him as peculiar to him; for it fits him to be a High-priest, and proves that only he could be the priest that became us, and that no other could atone for us, as the apostle reasons, Heb. vii. 26, 27, 28. *For the law maketh men priests that have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore:* From this I say, *observe*, That all men, even the most holy, except Christ (who was both God and man) are sinful, and not one of them sinless, while living here on earth; and the reason is, because if any were sinless, then this that is said here would not be peculiar to our Lord Jesus Christ, that he did no violence, neither was there any deceit in his mouth. This being a singular character of our High-priest, that none of his types could claim, it exclusively agreeth to him, so as it agreeth to none other. The scripture is full to this purpose, in asserting, that not only all men are sinners, as considered in their natural condition, but that even believers are sinful in part; for the same apostle John that saith, 1 epist i. 3. Truly our fellowship is with the Father, and with his Son Jesus Christ, saith also verse 8. If we say, we have no sin, we deceive ourselves, and the truth is not in us; and verse 10. If we say, that we have not sinned, we make him a liar, and his word is not in us; and 1 Kings viii. 46. and Eccles. vii. 20. *There is no man that doth good and sinneth not*, plainly insinuating, that all have need of an intercessor. We shall not insist on this, only from these words compared with the scope, making it peculiar to Christ to be

without sin, and implying, that none others are so, but we would also consider the necessity of its being so. 1. For distinguishing and separating of Jesus Christ from all others, by putting this dignity on him, of being *holy*, *harmless*, *undefiled*, *separate from sinners;* this is his prerogative, and badge of honour, above others. 2. It is necessary for this end, to demonstrate the need that there is of offering himself a sacrifice for sinners; and that it was not for himself, but for sinners that he offered up himself, and that there is a continual necessity of making use of that sacrifice; for if there were not a continuance of sin in part, while believers are out of heaven, there would be no need of this part of Christ's office; if we were holy and harmless ourselves, we needed not such an High-priest.

Use 1. This may serve to establish us in the faith of this truth, that among all men there is none, except Christ, that is without sin; sin is still abiding in them, while in this world; of none of them all can it be said, that *they have done no violence, neither is there any deceit in their mouth;* none of them could ever say, since Adam fell, *the prince of this world cometh, and hath nothing of me;* yea, this is a special qualification of Christ Jesus, for his priesthood, that he was without sin, and behoved to be so. I am not pleading, that sinners should take a liberty to sin, because there is no perfection attainable in this life, God forbid; woe unto them that make such an use of this truth; nor do I speak of it to allow any to dispense with, or to give way to themselves to sin; for we shewed before, that Christ is here proposed, as our pattern, and we are bid to *purify ourselves, as he is pure:* But this we say, that none living here on earth are without sin; the most perfect men that are on this side eternity, carry about with them a *body of death*, called five or six times *sin*, Rom. vii. that hath actual lustings, and a power, as a law of sin to lead captive, and that makes the man guilty before God.

Use 2.

Use 2. For reproof to two sorts of enemies to this truth. 1. Those inveterate enemies of the sacrifice of our Lord Jesus Christ, to wit, the Papists, that black train that follows antichrist, who plead for a perfection according to the law, as attainable in this life, laying down two grounds to prove this perfection. 1. That the inward lustings, or first risings and motions at least of the body of death, are no sin; and *2dly*, their expounding of the law, so as it may suit to their own apprehension and opinion, yet so, as they say, that every believer, or godly person, attains not to this perfection to keep the law wholly, but only some of their grandees. This the Lord hath mercifully banished out of the reformed churches, as inconsistent with the experience of the saints, 'who find a law in 'their members warring against the law of their mind, 'and leading them captive to the law of sin that is 'in their members;' inconsistent with the scriptures, which clear, that none have attained, or do attain perfection in this life, but the contrary, that *in many things we offend all;* and inconsistent with grace, that leaves sinners still in Christ's debt, as standing in need of his imputed righteousness. This perfection they place in inherent holiness, and habitual grace, but we insist not on it. *Secondly*, Another sort of enemies are reproved here, are the old Familists, who are owned by those who are called Antinomians, several of which miserable persons are now going up and down amongst us, who say, that the people of God have no sin in them, wherein they are worse than Papists; for Papists make it peculiar to some only, but they make it common to all believers; and Papists make their perfection to consist in inherent holiness, but they make the nature of sin to be changed, and say, that sin is no more so in a believer, even though it be contrary to the law of God. We grant indeed, that the people of God are free from sin in these respects, 1. In this respect, that no sin can condemn

them, they are not under the law, but under grace; in that respect, Rom. viii. 1. it is said, that, *There is no condemnation to them who are in Christ.* 2. In this respect, that they cannot fall into that sin *which is unto death*, as is clear, 1 John v. 17. 18. And 3*dly*, in this respect, that they cannot so sin as to lie, or be under the reign or dominion of sin, as is evident, Rom. vi. 14. The believer *delights in the law of God according to the inner man*, Rom. vii. 22. and is not in sin, neither doth commit sin, as the unbeliever doth, for the seed of God abideth in him, and is kept from being involved in that which the corrupt nature inclines the believer to. So then, what the scripture speaks of believers being free of sin, is to be understood in one of these respects. But to say, 1. That a believer cannot sin at all, sad experience and the practice of the saints is a proof of the contrary; or, 2. To say, that sin in a believer is no sin, because of his faith in Christ, is as contrary to scripture; for the law of God is the same to the believer and unbeliever, and sin is the same to both, adultery is adultery, and murder is murder in David, as well as in any other man, sure, when Christ bade his disciples pray for forgiveness of sin daily, he taught them no such doctrine, as to account their sins to be no sins; for if so, they should neither repent of sin, nor seek the pardon of it, as some are not ashamed to say they should not. That which we aim at, is to clear it to be Christ's prerogative only to be free from sin, none other in this life can claim it; and to teach believers to carry about with them daily, all along their mortal life, that which is for their good, even the sense of sin. I know it is made a jest by some, who pretend perfection to the people of God, that we should think and say they have sin, and are not perfect: And we are by these men called Antichristian-priests and Jesuits, because we preach that doctrine. But let it be soberly considered, whether doth better agree with Papists and Jesuits, to

to say that believers are without sin, or to say that they have sin; They who say that believers, or the saints have no sin, do agree in this with the Papists, who maintain a perfection of holiness, or a conformity to the law in some in this life, and who deny the lustings of the body of death to be sin; without which opinion, though most gross, they would not, nor could, with the least shadow of reason, maintain their doctrine of justification by works: And yet some now among us will needs call us Popish, because we say that we have sin, and that none of God's people are without sin in this life. This seems to be very strange; but that which hath been the thought of some sharp sighted and sagacious men, since the beginning of our confusions, to wit, that Popery is a working, as an underhand design; is by this, and other things, made to be more and more apparent. Is there any thing more like Popery working in a mystery, yea more Popish than to say, that the motions of corruption in believers are no sins, that a man or woman may attain to perfection in holiness here, and yet to carry on this with that subtilty, as confidently to aver, that it is Popery to say the contrary? Nay, if the scriptures they make use of in their papers or pamphlets be well considered, we shall find that not only a perfection in holiness and good works is pleaded for, but a possibility of fulfilling the law, and covenant of works. As namely, 1 Pet. i. 15. 1 John iii. 3. and v. 5. and Matt. v. ult. Will ye, say they, call yourselves saints that are not purified even as he is pure? And will ye call yourselves believers, that have not overcome the world, *&c.* As if all that is commanded duty might be, or were perfectly reached in this life; or as if no distinction betwixt begun, yea, considerably advanced holiness, and intire perfection were to be admitted. That for which I mark this, is to shew that the design of Popery seems to be on foot, the devil in some considerable persons venting these things, when the great patrons

patrons and authors of them lie hid, and in the dark; and it is obſervable, which we have heard of late, that ſome of their ringleaders in this time have declared themſelves expreſly for Popery. Though we have reaſon to bleſs God, that the people in this place are kept free of theſe things; yet this truth is worthy the vindicating, and the hazard and danger is to be guarded againſt by all of us, when this foul ſpirit is driving ſo hard, and prevailing with ſome to publiſh abroad this error in papers; and ſo ſeeking to draw people into the ſnare, lay down but theſe two principles both now mentioned, that they that have faith have no ſin, and that they that want grace ſhould not pray. What would they turn to, and reſolve in? Satan's deſign in this is doubtleſs to make all untender, in their walk. It is ſtrange, that it is not *ſeen and obſerved.* What a terror and torture would it be to an exerciſed and tender Chriſtian, and how would it put his conſcience on the rack, to ſay to him, What a faith is this of yours, that cannot keep you altogether from ſin, and that cannot quite overcome the world? God be bleſſed, that hath given poor believers other and better grounds in the goſpel, by which to judge of their faith, ſo that they may own their faith as ſound, tho' they have a mixture of unbelief with it, and yet unbelief is always a ſin, and may ſay with that poor man, *Lord, I believe, help thou my unbelief.*

3*dly*, *Obſerve*, That to the making up of a perfect holy walk, there is a neceſſity both of holineſs in practice, and of ſoundneſs in judgment, that no deceit or guile *be in the mouth*, and that *no violence be in the hands.* And this is needful to be taken notice of, becauſe many have an aptitude to think, that people may be truly holy, be of what opinion, judgment and perſuaſion they will; as if God had left the mind of man as a bare empty table or board, that he might write on it whatever he pleaſed. But our Lord is vindicated here, from the ſcandal of corrupt doctrine, as well as

as from scandals in his practice; and therefore as we would say on the one hand to you, who are sound in your judgment, and hate error, yet if ye be gross and untender in your practice, the soundness of your judgment will not prove you to be holy; so upon the other hand, we do say, that though it were possible, ye could be sinless in your practice, if you take a latitude and liberty, as to your judgment to be corrupt, and to vent what you please, you will never get God's approbation, as being holy persons; therefore let both be joined together, soundness in judgment, and tenderness in practice. God give the right use of these things!

SERMON XXXVI.

ISAIAH LIII. *Verse* 9, 10.

Verse 9. *And he made his grave with the wicked, and with the rich in his death, because he had done no violence, neither was any deceit in his mouth.*

Verse 10. *Yet it pleased the Lord to bruise him, he hath put him to grief: When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.*

WE were speaking something the last Lord's day, of the innocency of our Lord Jesus, which is here comprehended, and summed up in these two. 1. That *there was no violence in his hands.* 2. That *there was no deceit in his mouth;* however he was accounted of among men, and by them numbered among

mong tranſgreſſors, yet he was not ſo in very deed, and before God.

The prophet proceeds, and anſwers an objection, How came he then to ſuffer, if he was ſo innocent? eſpecially his ſufferings being ordered by God, who is ſaid to *give his grave with the wicked.* He anſwers the objection, and removes the offence, by giving three grounds for this, ver. 10. *Yet it pleaſed the Lord to bruiſe him, He hath put him to grief;* this is the firſt reaſon, and it is taken from the fountain when his ſufferings proceeded, God's good pleaſure graciouſly ordered it ſo; it was the good pleaſure of Jehovah, that it ſhould be ſo. The ſecond reaſon is taken from the nature, or end of his ſufferings, in theſe words, *when thou ſhalt make his ſoul an offering for ſin;* though he ſuffered before men as a ſinner, yet before God it was an offering for ſin, to ſatisfy for, and to remove the ſins of his elect people: The word may be either, *when thou*, or *when he ſhall make his ſoul an offering for ſin:* But both come to one thing, which is this, That his ſufferings not ſuch as befel other men, nay, nor ſuch as befel innocent men; but they were ordered on a higher deſign, and for an higher end, even to be a ſatisfaction for ſinners, and to make way for their freedom. A 3*d* reaſon is this, as his ſufferings flowed from God's good pleaſure, and were a ſatisfaction for the ſins of his elect people, ſo it hath notable and noble effects. And there are *three* mentioned here. 1. *He ſhall ſee his ſeed*; he ſhall have a numerous offſpring, many that ſhall have eternal life from him: Men by their ſuffering of death are incapacitated to increaſe their offſpring, but this is a quickning ſuffering, and a death that hath a numerous offſpring. 2. *He ſhall prolong his days*, which ſeems to be another paradox; for mens days are ſhortned by their ſufferings and death; but though he be dead and buried, yet he ſhall riſe again, and aſcend, and ſit down at the right hand of the Father, and live for ever, to make

make interceſſion for his people. A 3*d* effect, which is the concluſion of all, is, *The pleaſure of the Lord ſhall proſper in his hand;* God hath deſigned him for a work, which is the great work of redemption, even the bringing of many ſons to glory; this is the will of him that ſent him, that he ſhould give eternal life to as many as ſhould believe on him; and this is called God's *good pleaſure*, which ſhall thrive and proſper in his hand: He ſhall pull many captives from the devil, and ſet many priſoners free; he ſhall by his ſufferings overcome the devil, death and the grave, and all enemies; and ſhall gather the ſons of God together, from the four corners of the earth; and that work ſhall not miſcarry, nor be fruſtrated, but thrive in his hand. So then in this text, we have much of the goſpel comprehended in few words.

We ſhall ſpeak a little to one obſervation more, from the cloſe of the 9*th* verſe, where Chriſt Jeſus his ſinleſſneſs, and innocency are holden forth in theſe two, *There was no violence in his hands*, no ſinful practice in him; *and there was no deceit in his mouth.* Which not only reſpect his ſinleſs carriage before men, and ſay, that he was no liar or diſſembler in his dealing and converſe with them; but alſo his doctrine, and ſo ſay, that there was no doctrinal deceit in him; which is, when men lie concerning God to men, which is a groſs ſort of lying and deceiving of ſouls, in making them take that for truth which is no truth, and in derogating from the truth, and making them take that for error which is truth; as the apoſtle ſpeaks of ſuch, that *they ſpeak lies in hypocriſy.* Theſe words, *There was no deceit in his mouth*, reſpect both, eſpecially the laſt, that is, the doctrinal deceit or corrupt teaching (from which he was free altogether;) I ſay they reſpect that eſpecially; becauſe he was calumniated, traduced, and called *a deceiver of the people:* That is, (as if the prophet had ſaid) moſt untrue of him; there is no deceitful word in all his doctrine;

though it was imputed to him, yet he was moſt free from it. Hence obſerve, that exact holineſs and blameleſſneſs takes in holineſs in a man's converſation, in reſpect of practice, and ſoundneſs in his judgment, in reſpect of doctrine. For if our Lord be a pattern of holineſs, that which was in him as our pattern, is called for from us, even to be pure as he is pure; *No violence was in his hands*, he was no ſtealer, no robber, nor oppreſſor, to ſpeak ſo with reverence, *And there was no deceit in his mouth*, the word and worſhip of God were not wronged by him. And he is holden forth for an example to us in both.

That which we would ſay further on this, ſhall be in a word of uſe; where we may clear both the branches of the doctrine, in meeting with two exceeding prejudicial tenets among men.

There are ſome, who if they be not erroneous in their opinions, and ſectaries, they think they are well enough, and inſult over the infirmities of poor people, that fall into theſe errors; and they will, (like thoſe ſpoken of) whore, drink, ſteal, lie, *&c. and yet lean upon the Lord, and ſay, Is not the Lord among us, no evil ſhall come upon us.* Such halve and divide godlineſs, they will not be Papiſts, Puritans, nor Sectaries, but there is much unholineſs in their practice, much ſelf-ſeeking, pride, hypocriſy, formality, deceiving, couſening, falſhood, and they cover all with this, that they are ſound as to their profeſſion; though only hearing, and not doing, profeſſing and not practiſing. But they ſhould conſider, that Chriſt ſaith not, bleſſed are they that hear only, but *bleſſed are they that do the will of God.* O! beware of this great deceit; it is a piece of Chriſt's innocency and holineſs, that *no violence is in his hands;* there was no ſinful thing in his practice, no ſinful word came from his mouth. Ye ſhall never be accounted followers of Chriſt, though ye give your bodies to be burnt for the truth (as it is to be feared few of you would do) if your converſation

tion be not suitable, God will never accept of your testimony. Therefore divide not these things which God hath put together; let holiness be in your practice, otherwise Papists and Quakers, yea, the grossest and most abominable hereticks, and you will be alike utterly disclaimed.

2. The other branch of the *use* is, That suppose there were never so much apprehended tenderness in people's walk, though they were much in duty, and though they should give all they had to the poor, yet if deceit be in their mouth, if they corrupt the truth, and teach others so to do, there is a want of the one half of holiness, yea, in some respect, of the best and chief half of it. And the reason is, 1. Because the image of God consists as much in the truth as in the practice; nay, if practice be not conform to truth, it is no true holiness, and where error is drunk in, there is so far an utter unsuitableness to the holiness of Christ, as well as where profanity appears in the conversation, *For there was no deceit in his mouth.* 2. Because this word of God prescribes the doctrine of faith to be believed, as well as duties to be performed, and the right grounding of faith is a main, if not the main thing, wherein the image of God consists, to wit, in *knowledge;* and error is as inconsistent with knowledge, as ignorance is, yea, more, in so far as it leaves a contrary impression of untruth on the soul, which is worse than simple ignorance. 3. Because, when a person miscarrieth, by turning aside from the truth to error, he also miscarrieth in his practice, at least so far; the right conceiving of truth, being both the ground of our faith, and the rule of our practice. As for instance, let once the conceit and fancy come in, of peoples being above ordinances, no conscience is thenceforth made of sanctifying the sabbath, or Lord's day, nor or of any other duty of worship; but men become almost, if not altogether atheists. Yea, 4. The coming in of error begets a sort of presumptuous confi-

dence. Therefore Christ says, *He that breaks one of these commandments, and teacheth men so to do, he shall be called least in the kingdom of God;* he not only breaks the command himself, but he seeks to engage others to do so likewise. So that an error from the truth, is a sin against the first table, and so among the great evils; and the teaching and propagating of error, is a sin against the second table, because it hazards the soul of our neighbour; whereas violence in the hands hurts only his person or estate. And *5thly*, If we look to the rise of *error*, or whence it comes, we shall find it to be a fruit of the flesh, Gal. v. 19. and that which flows from our corruption, and is therefore ranked with witchcraft, adultery, fornication, idolatry, hatred, variance, &c. 6. If we look to the scripture account of it, and of the propagators of it, we shall find that, 2 Cor. xi. 13. they are called *false apostles, deceitful workers, ministers of Satan*, not common sinners, *transforming themselves into the ministers of Christ, and no marvel, for Satan himself is transformed into an angel of light:* For their work is to gather in souls to the devil, to hale them as in a net to him, to be his disciples. Or, 7. If we look to the effects that follow upon error, and the propagators of it, we shall find them to be dreadful; for as it is, 2 Pet. ii. 1. *They draw upon themselves swift destruction;* and chap. iii. 16. *They wrest*, or pervert *the scriptures to their own destruction.* In all these respects, error in judgment is as evil, if not worse, than profaneness in practice. And if we look through the churches of Christ, we shall find that there hath been more palpable havock, and destruction of souls since Antichrist arose, by his gross errors, and damnable delusions, than hath readily been by sin in practice; which men do not own and avouch, as they do these delusions. Think therefore seriously on this, whoever would be pure as Christ is pure, should study soundness in judgment, as well as tenderness in practice. And yet how many are readily

dily miſtaken in this? Who, if they meet with ſome that can ſpeak a few good words, and make pretences to a holy walk, though the ſecond commandment be baffled and diſgraced by them, and the name of God torn, and though the fourth command be made of none effect, or eſteem, by them, it is thought but little of, all is covered with this, that they are good people, and of a tender walk. But, O! can they be good who abuſe that wherein the name and image of God are moſt tenderly concerned? And will God account that to be holineſs agreeable to his law, that ſlights, depreciates, and vilifies the beſt part of his law? Let me therefore beſeech you to hear me, and to join error with other ſins, and look upon unſoundneſs in the truths of God, as a fruit of the fleſh, and withal to look upon ſound knowledge in the mind, and the form of ſound words in the mouth, as being a duty that is called for from you, as well as other duties. We the rather take occaſion to ſpeak to this, becauſe the devil is ſeeking to turn men meer atheiſts, Gallios as to the truth of God, to *care for none of theſe things;* and to wear out the eſteem of truth, ſo as to make people look upon error, as if there were no hurt in it. It is ſad that there is not more ſcaring at, and keeping diſtance from the company of ſuch, who only give a parcel of good words, and make ſhews of reſpect to piety. In this lukewarm time, there is need to guard againſt this temper, or rather diſtemper; and to look well that we halve not, nor divide the pattern and copy which God in his word hath ſet before us; we ſhould ſtudy purity and tenderneſs in our walk, and growth in ſound knowledge; and ſhould walk humbly under the impreſſion of our hazard. It is ſad, indeed, when people are ill-grounded, and yet ſcarcely diſcern it. It ſeems to be a ſifting time, and ſome are already taken off their feet, who thought not ſome months, or years ſince to have carried it, in reference to the truth, as they have done. It hath been God's

mercy

mercy to this place, that he hath hedged us about hitherto, at which the devil hath raged not a little. Be humbled, and have an eye to him that can keep his people, and can eſtabliſh them in the truth, and make them unblameable in holineſs till the coming of the Lord.

We come now to the 10th verſe; and from the firſt part of it, *Yet it pleaſed the Lord to bruiſe him, he hath put him to grief;* theſe three things ariſe clearly. 1. That tho' our Lord Jeſus was moſt innocent in his own perſon, yet he was put to exceeding ſore trials and ſharp ſufferings. For 1. *He was bruiſed*, to wit, like corn betwixt the upper and nether milſtones, or or like grapes in the wine-preſs; which reſpects not ſo much his outward ſufferings, tho' great *(for a bone of him was not broken)* as his inward ſoul-ſufferings, and the inward preſſures of wrath that were on his human ſoul. 2. *He was put to grief*, was ſore ſtraitned, and in an agony; and theſe expreſſions import ſo much, 'My ſoul is exceeding ſorrowful, even un-'to death, my ſoul is ſore troubled, and what ſhall I 'ſay?' and, 'My God, my God, why haſt thou for-'ſaken me?' The particulars of this grief were ſpoken to before; and we ſhewed in what reſpect he was ſo humbled, and that he was moſt ſinleſs, and without the leaſt carnal paſſion, under thoſe expreſſions, in which the ſenſe of grief vented itſelf moſt in him. Only if it be here aſked, what is the reaſon, why the prophet doth ſo much inſiſt, in pointing out Chriſt's ſufferings, and the extremity, of them, that ſcarce almoſt there is not one verſe, but he hath in it ſome one or other new aggravation of them; we conceive the reaſon of it is, 1. Becauſe there is nothing wherein the greatneſs of the love of God, and the kindneſs of the Mediator's condeſcending do appear more than in this; for the more he ſuffered, the more the love of God ſhined, and his condeſcendency appeared the more; this being the great inſtance, and demon-

monſtrative proof of the love of God, *God ſo loved the world, that he gave his only begotten Son*, as it is John iii. 16. O! manifold and vaſtly comprehenſive *ſo!* what is unfolded in it, eternity will but ſuffice fully to unfold it; and this being the great inſtance of the Mediator's condeſcendency, and of his commending his love to ſinners, *That while we were yet enemies, he died for us;* as it is, Rom. v. the Lord loves to have this the ſubject of our thoughts, that we may be led thereby to the ſoul-raviſhing, and ſatisfying contemplation of love, and whence it came. 2. Becauſe there is not any one thing that lies nearer, or that is readily of greater concern to believers, than to be well acquainted with Chriſt's ſufferings, wherein the Lord would have his people ſpiritually clear; and it is their concernment in a two-fold reſpect. 1. As it is the ground of their peace; therefore he is called our peace and a propitiation; for by being acquainted with Chriſt's ſufferings, believers have a ſolid ground for their faith, whereby they diſcover acceſs to peace with God, to pardon of ſin, and juſtification, the Mediator having undergone theſe ſufferings for this end. 2. As it is the ground of their conſolation, conſidering that they have a ſuffering Mediator, that hath paid the price that was due by them; even ſuch an one that knows what it was to be bruiſed with wrath, and is therefore very tender of, and compaſſionate towards ſouls, that are under accuſations of conſcience and apprehenſions of wrath. Thoſe are ſweet words which we have to this purpoſe, 1 John ii. 1. *If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous, who is the propitiation for our ſins*, who was content to ſuffer and ſatisfy for them. O! conſider then what ye are doing, when ye read of his ſufferings; for the very marrow of the goſpel, and the life of the conſolation of the people of God lies here. 2. From theſe words, *Yet it pleaſed the Lord to bruiſe him, he hath put him to grief. Obſerve,*

ſerve, That the Lord Jehovah had the main and principal hand, in all the ſufferings of this innocent Mediator. It was not the Jews, nor the ſcribes and Phariſees, nor Pilate, but it pleaſed the Lord to bruiſe him, and to put him to grief; as is clear, Acts iv. 27, 28. 'Herod and Pontius Pilate, the Gentiles and 'people of Iſrael were gathered together, to do what-'ſoever thy hand and thy counſel determined before 'to be done.' In all that they did, they were but doing that which was carved out before, in the eternal counſel of God; and therefore Peter ſays, Acts ii. 23. 'Him being delivered by the determinate counſel 'and fore-knowledge of God, ye have taken, and by 'wicked hands have crucified and ſlain. The Lord's hand was ſupreme in the matter, and we may gather the ſupreme and ſovereign influence of the Lord's hand, in theſe three reſpects, in Chriſt's ſufferings, 1. In reſpect of his appointing them. It was concluded in the counſel of God, what he ſhould ſuffer, what ſhould be the price that Jehovah would have, and the ſacrifice that he would accept of from his hand. 2. In reſpect of the ordering and over-ruling of his ſufferings, when it came to the execution of his ancient decree. He who governs all the counſels, thoughts, and actions of men, did in a ſpecial manner govern and over-rule the ſufferings of the Mediator. Though wicked men were following their own deſign, and were ſtirred and acted by the devil, who is ſaid to have put it into the heart of Judas to betray Chriſt; yet God had the ordering of all them who ſhould betray him, what death he ſhould die, how he ſhould be pierced, and yet not a bone of him broken. 3. In reſpect of his having had a hand actively in them; and as he was the chief party that purſued Chriſt. It was he that was exacting the elects debt of him; therefore the Lord looks over Pilate and Herod to him, and ſays to Pilate, *Thou couldeſt have no power over me, except it were given thee from above;* and

and to his Father he said, *Father, take this cup from me*; and, *My God, my God, why hast thou forsaken me?* He was pursued as standing Surety in our room; in which it is said, Rom. viii. *He that spared not his own Son:* He spared him not when he cried, but would have him drink off the cup; and Zech. xiii. 7. *Awake, O sword, against my shepherd, and against the man that is my fellow, smite the shepherd.* The message comes from him, and he gives the sword a charge, and orders it to smite him. In all which respects it is said, *The Lord bruised him, and he hath put him to grief.* It was this more than sword or nails, or spear, or whip, that made him cry out; another, and a higher hand brought his sinless soul to more bitterness, than all the sufferings he endured from men.

Use. This leads us to vindicate the sovereign and holy providence of God, in that wherein men have a most sinful hand, and are most unexcusable. Though Judas that betrayed, and Pilate that condemned the innocent Son of God, acted most sinfully; yet the Lord himself hath an active over-ruling hand, in carrying on his own design; and what Judas and Pilate, with other wicked men did, was so far from being by guess, that they were the executioners of his ancient decrees. And in this he is most pure and spotless, in discovering and manifesting grace, holiness and justice, when men were shewing their corruptions, impiety and injustice most. Therefore the holy providence of God mixeth no more as to any sinful participation with mens sin, in their sinful and wicked actings, than the covenant of redemption mixed itself with the sinfulness of them that crucified Christ. Nay, this is a principal diamond in his crown, that he can not only govern all the natural second causes that are in the world, in their several courses and actings, and order them to his own glory, but even devils, and wicked men, and hypocrites, their most corrupt and abominable actions; and make them infrustrably sub-

ſervient to the promoting of his own holy ends and purpoſes, and yet be free of their ſin, for which they ſhall be accountable to him. And as it was no excuſe to Judas or to Pilate, that they did what before was decreed of God; ſo it ſhall be no excuſe to any man in a ſinful courſe, that God hath a hand in every thing that comes to paſs, who yet is juſt and holy in all. It may alſo ſtay our hearts when the devil and his inſtruments, are as it were, running mad, that they can do no more than what God permits, nay ſome way commiſſioneth them to do. The devil could not ſo much as touch one of Job's ſheep, without leave aſked and given. 'O the depth both of the knowledge, 'and of the wiſdom of God; how unſearchable are his ways, and his judgements paſt finding out! 3. As we may ſee here the concurrence of the perſons of the bleſſed Trinity, Father, Son, and Holy-Ghoſt; the concurrence of Jehovah with the Mediator, for carrying on the ſame deſign, the work of man's redemption, (for it pleaſed them all;) ſo taking the Lord Jehovah eſſentially, as the comprehending all the three perſons, we may obſerve, that the Lord is well pleaſed with, and hath delight in proſecuting the work of redemption, though even to the bruiſing the ſecond perſon of the God-head, conſidered as he became man and Mediator; not that he delighted in the ſufferings, as ſuch, of his innocent Son, *for he afflicts not willingly, the children of men;* but conſidering the end, and the effects that were to follow, to wit, the ſeed that he ſhould beget to eternal life, and the captives whom he was to redeem. In that reſpect, it was not only not againſt his will, but it pleaſed him well, or as the word is in the New Teſtament, *it was his good pleaſure*, alluding, as it is like to this of the prophet; hence, when Chriſt ſpeaks of the work of redemption: He calleth it the *Father's will* and *work;* the Father's *will*, when he ſays, *I came not to do my own will, but the will of him that ſent me;* The Father's *work*, while he

he ſays, *I have finiſhed the work thou gaveſt me to do:* And here it is called his pleaſure; for there was nothing without himſelf to move him to it; when he might have ſuffered all fallen mankind to lie ſtill in their forlorn condition, it pleaſed him to give his Son, of his own good will, to redeem ſeveral of them.

Uſe. If we put theſe doctrines together, they afford us wonderful matter of conſolation. 1. That we have an able Saviour, that hath given a ſufficient ranſom for us, a price that cannot be overvalued. 2. A willing Mediator, that gave himſelf; no man took his life from him, but he laid it down of himſelf, and took it up again. 3. A willing Jehovah, contriving, and taking pleaſure in contriving the redemption of elect ſinners, through the death of his own Son. Which reproves, and gives check to the wonderful ſtrange miſtakes that are often found with ſome poor ſouls concerning the way of peace; as ſome will be ready to ſay, O! If Chriſt were as willing to take me, as I am to take him; as willing to welcome me, as I am to come to him. But is not this a proof of his willingneſs, that he was content to be bruiſed, and put to grief about the work of our redemption? Others have a ſecret apprehenſion, that if God were as willing to receive and ſave them, as Chriſt is, they would have more confidence; but ſays the prophet here, it *pleaſed the Father to bruiſe him:* The Father firſt contrived the plot of ſinners redemption, (if we may ſo ſpeak) Jehovah thought it good. He loved the ſalvation of ſinners ſo well, that he was content to ſeem in a manner regardleſs of his own Son's cries and tears, for a time, to make way for performing that ſatisfaction that was due to juſtice; and he did this with good will, and pleaſantly. We ſhall not inſiſt more on particular *uſes.* But is there, or can there be greater ground of conſolation, than this? Or is there any thing wanting here to complete the conſolation? Is there not a well furniſhed Saviour commiſ-

ſioned to give life to whom he will; who hath purchaſed it, that he may give it? and a willing, loving and condeſcending God, willing to give his Son, and willing to accept of his death for a ranſom, and what would ye have more? The party offended is willing to be in friendſhip with the offending party, and to give and accept of the ſatisfaction: What can temptation ſay, or what ground is there for jealouſy to diſcover itſelf here? *He that did not ſpare his own Son*, but willingly and freely *gave him to death for us all, how ſhall he not with him alſo freely give us all things?* as it is, Rom. viii. And if *we were reconciled to God by the death of his Son, when we were enemies, ſhall we not much more be ſaved by his life?* as it is, Rom. v. 10. There is a great diſproportion betwixt Chriſt and other gifts, yea, and the gift of heaven itſelf. And ſhall a poor ſinner have a ſuffering Saviour given, and may he not alſo expect pardon of ſin, juſtification, faith, repentance and admiſſion to the kingdom? There is here good and ſtrong ground of conſolation, to them that will build on it. Let the Father, and Chriſt's love to you be welcome in its offers, that his end in bringing many ſons to glory, be not fruſtrated by any of you, ſo far as you can; though it cannot indeed be fruſtrated, *For the pleaſure of the Lord ſhall proſper in his hand, and he ſhall ſee the travel of his ſoul, and be ſatisfied.*

SER-

SERMON XXXVII.

ISAIAH LIII. *Verſe* 10.

Verſe 10.—*When thou ſhalt make his ſoul an offering for ſin, he ſhall ſee his ſeed, he ſhall prolong his days, and the pleaſure of the Lord ſhall proſper in his hand.*

CHRIST and his ſufferings have been a moſt delightſome ſubject to be ſpoken and heard of, before ever he ſuffered; and they ſhould be to us no leſs now, but much more ſo, even very glad tidings to hear, that ever the Son of God was made an offering for ſin.

This verſe, as we hinted the laſt day, doth ſet forth Chriſt's ſufferings, in theſe three reſpects, that the deſign of God in bruiſing the innocent Lamb of God might be the better underſtood. 1. They are holden forth in the riſe from whence they came, or in the fountain whence they flowed, the good pleaſure of God. *It pleaſed the Lord to bruiſe him, to put him to grief.* Which the prophet marks, 1. To ſhew that all the good that comes by Chriſt to ſinners is from the Lord's own boſom. It was concluded, and contrived there, and that with delight, there being no conſtraint or neceſſity on the Lord to give his Son, or to provide him to be a Surety for ſinners; but it was his own good pleaſure to do ſo. 2. To ſhew the concurrence of all the perſons of the Trinity in promoting this work of the redemption of ſinners; which was executed by the Son the Mediator, to ſhew, that the love of the Son in giving his life, is no greater than the

the love of the Father, in contriving and accepting of it for a ranſom, there being naturally in the hearers of the goſpel this prejudice, that the Father is more rigid, and leſs loving than the Son; but conſidering, that it was the Father, Son and Spirit that contrived Chriſt's ſufferings; that the Son's ſufferings were the product and conſequent of this contrivance, it removeth this corrupt imagination, and prejudice, and ſheweth, that there is no place for it. It doth alſo contribute notably to our engagement to God, to be thoroughly perſuaded of the Lord's good pleaſure in the ſufferings of the Mediator, as well as in the willingneſs of the Mediator to ſuffer; he having performed the will of the Father in the loweſt ſteps of his humiliation. 2. They are expreſt, and holden forth in their nature and end, they were to be *an offering for ſin*; and this follows well on the former verſe, becauſe it might be ſaid, how could he, that *had no violence in his hands, nor guile in his mouth*, be brought ſo low? He hath anſwered in part, by ſaying, *It pleaſed the Father to bruiſe him, and to put him to grief.* But becauſe that does not ſo fully obviate, and anſwer the objection; he anſwers further, that there was a notable good end in it; though he had no ſin in himſelf, nor are we to look on his ſufferings, as for any ſin in him, yet we are to look upon them as a ſatisfaction to juſtice for the ſins of others, even as the bullocks, lambs, and rams, and the ſcape-goat, were not ſlain for their own ſins, for they were not capable of ſin, yet they were ſome way typical offerings, and ſatisfactions for ſin, in the room of others for whom they were offered; ſo our Lord Jeſus is the proper offering, and ſacrifice for the ſins of his elect people; and his ſufferings are ſo to be looked on by us, and this is the ſcope. But to clear the words a little more fully, there are different readings of them, as they are ſet down here in the text, and on the margin. Here it is, *When thou ſhalt make his ſoul an offering for ſin;* on the margin it is, *when*

when his soul shall make an offering for sin. The reason of the diversity is, because the same word in the original, which signifies the second person masculine, *thou*, meaning the Father, signifies the third person feminine, *his soul shall make itself:* But on the whole, whether we apply it to the Father, or to Christ, both answer the same end; it seems to do as well to apply it to Christ; the former words having set forth God's concurrence, and good pleasure to the work; these set forth the Mediator's willingness; as in the last verse, it is said, that *he poured out his soul unto death*, and properly Christ is the priest that offered up himself; yet we say there is no difference as to the scope, the will of the Father, and of the Mediator, in the work of redemption, being both one; though, as we said, we incline to look on them, as relating to Christ. 2. *Offering for sin* in the original signifies *sin;* so that the words are, *when thou shalt make his soul sin*, the word being ordinarily used in the Old Testament, and thence borrowed in the New, to signify, a sin-offering, as Exod. xxix. 14. and Levit. iv, v. and vi. chapters, where the sin-offering is appointed, it is the same word that is here, intimating that the sin-offering was designed to bear their sins. *They shall lay their hands on the sin*, or sin-offering, because the sacrificed beast was typically to have the peoples sins imputed to it, though properly no man's sin is imputed to any, but to Christ. This is also clear, if we compare Psal. xl. 6. with Heb. x. 5, 6. that which in the psalm is rendered sin-offering, in the original is sin; but the apostle, Heb. x. hath it *sacrifice for sin:* And it is the same word which he hath, 2 Cor. v. ult. *He was made sin for us*, that is, an offering for sin; by which we may see the unwarrantableness of some mens accounting Christ to be formally a sinner, because he is called sin, and because our sin is said to be laid on him, which in scripture phrase, is as much as his being a sacrifice for sin in the room of sinners.

3. *His*

3. *His ſoul* may be taken either ſimply, for *he ſhall be an offering for ſin*, the ſoul being often taken for the whole perſon; or it may be taken more properly, to relate to his ſufferings, called *the travel of his ſoul*, verſe 11. however it is the perſon, the man Chriſt, ſoul and body, that is the ſacrifice; and more eſpecially his ſoul as the wrath of God was on it; and when he ſuffered, his ſoul did undergo that wrath, as well as his back was given to the ſmiter, and his cheeks to them that plucked off the hair.

4. There are two words further, which we would hint at in the expoſition, for clearing of Chriſt's being called *an offering for ſin*. 1. We would put a difference between the offerings and ſacrifices which were for ſin under the law, and this offering, which is applied to Chriſt. The apoſtle ſays, Heb. x. *That it was impoſſible, that the blood of bullocks, and of goats could take away ſin.* They were not properly ſin-offerings, but as they were types of that offering which was to come; and ſo when Chriſt is called an offering, he is diſtinguiſhed from all the offerings that were offered before him, by prieſts on earth, in this, that his offering or ſacrifice takes away ſin, by virtue of itſelf, according to the covenant; but theſe offerings of thoſe prieſts that were under the law, (as is clear, Heb. ix. 13.) took not away ſin by themſelves, but only ſo far as Chriſt who was typified by them was made uſe of; and from this we may ſee it clear. 1. That it was by the blood of Chriſt, that the fathers under the law had their ſins pardoned, and that the pardon of ſin was to them an effect of this offering, as well as unto us. 2. That all thoſe ſacrifices and offerings under the law, were types of this one offering; and not the anniverſary ſacrifice only, which was offered once a year by the high-prieſt; which we the rather hint at, becauſe both theſe are by Socinus, that enemy of Chriſt's ſatisfaction, controverted, he aiming thereby to draw ſouls from depending on this offering.

offering. 2. What we ſpeak of Chriſt's ſacrifice, relates to that which he performed on earth. Though he be yet a prieſt, and *lives for ever to make interceſſion for us*, yet this offering reſpects that which he offered while he was here in the world, and eſpecially that which he offered on the croſs, as it is ſaid, Eph. v. 2. 'He hath loved us, and given himſelf for us, an offering and ſacrifice to God for a ſweet ſmelling ſavour;' and Heb. x. 12. 'This man after he had offered one ſacrifice for ſins, for ever ſat down on the right hand of God;' and by his ſacrifice once offered up before, he went into the moſt holy: *He hath perfected for ever them that are ſanctified;* which is alſo a truth controverted by that ſame enemy Socinus; the clearing of it ſerves, not only to open the meaning of this place, but to let us ſee the efficacy of Chriſt's ſufferings, and the nature of them, that in them, his offering, as it brings pardon of ſin, and peace with God, does principally conſiſt. So then the meaning of the place is in ſhort, that though our Lord Jeſus had no ſin, yet it pleaſed God in his counſel, to appoint him to ſuffer; and that his ſufferings ſhould be an offering for the ſins of others.

More particularly, if it be aſked, what is meant by this, *an offering for ſin*; we ſhall clear it from the type. And 1. It is here ſuppoſed, that there is ſin on the perſon, and that wrath due for ſin is to be removed. 2. It is ſuppoſed, that there is an ability in the perſon to remove the ſin, and yet a neceſſity to have it removed, or elſe he muſt ſuffer. 3. There is ſuppoſed the intervening, or coming of ſomething in the place of that perſon that is guilty of ſin, and liable to wrath. 4. There is ſuppoſed the acceptation of that which interveneth by God, the party offended; and ſo it preſuppoſeth a covenant, whereby the Lord hath condeſcended to accept of that offering. Take it in the ſin-offering goat, the ſcape-goat, Levit xvi. a lively type of Chriſt, when he is brought into the

congregation. 1. The prieſt muſt put his hands upon him, and confeſs the ſins and tranſgreſſions of the people over him, which ſignified their acknowledgement of their ſins, and a liableneſs to ſuffering, becauſe of them. 2. It ſuppoſed their propoſing of that goat, as a ſacrifice to bear their ſins, and to take them on him: Therefore it was ſaid, *The prieſts ſhall put* the iniquities of the people upon him. 3. The one of theſe goats was to be ſent away into the wilderneſs, and the other was to be killed; and generally all the ſin-offerings were to be killed: So that no remiſſion of ſins was without blood, and they came in the room of the ſinners, bearing as it were their ſin and their puniſhment. And 4. It is to be *an atonement*, to wit, a typical atonement: By this means the people were to have acceſs to eccleſiaſtical privileges; but they could not purify the conſcience, except Chriſt was made uſe of, who was the true atonement then, as he is now ſtill for ſin; and by virtue of his ſacrifice according to the covenant, they were to expect for the pardon of the ſins borne by him.

We come now to *obſerve* ſome things from the words. And 1. It is ſuppoſed here, that even the elect, and conſequently all others, are by their ſin liable to God's judgment, and obnoxious to his wrath? there were no need of a ſin-offering, if this were not. The name that Chriſt has here, ſuppoſes that there was ſin, and that there was wrath for ſin lying at the door of all men. Since man fell, and brake God's command, all men are before God like Iſaac, lying before his father, ready to be killed, his father having his hand ſtretched out with the knife, ready to take away his life. And our Lord Jeſus is as the ram that was caught in the thicket of thorns, whereby elect ſinners are freed, and himſelf made the ſacrifice that was provided in their room and place. Thus in the name that our Lord Jeſus bears, we have holden forth to us, the condition that all of us are in by

by nature, if Chriſt interpoſe not to take the ſtroke off us on himſelf, laying himſelf open to the ſtroke of juſtice for ſin: To clear it, conſider theſe three things, which will hold out, what this ſtate of ours is. 1. The natural ſinfulneſs, and guilt that men are lying under, which makes them naked, and to be as that wretched infant, (ſpoken of, Ezek. 16.) lying in their blood, caſt forth into the open field, to the loathing of their perſons. This makes God and them to be at variance, and lays them open to the ſtroke of juſtice. 2. Conſider the interveening of the law of God, that threatens the curſe on ſin wherever it is, and pronounces this ſentence, that 'the wages of ſin 'is death,' and ſays to the ſinner, as it is ſaid to Cain, 'If thou ſin, death lies at thy door;' and in this ſenſe, ſinners are not only like to malefactors, taken and apprehended, but like to ſuch when ſentenced to death; therefore John iii. 18. 'He that believes not, 'is condemned already. 3. Conſider that men in their natural ſtate, who have broken the covenant of works, have juſtice ſome way purſuing them, to the executing of the ſentence, which God in his law pronounced againſt them; and they are as thoſe ſhedders of blood before they fled into the city of refuge, having the avenger of blood following hard at their heels; in which ſenſe, John iii. 36. it is ſaid, 'He that be-'lieves not, the wrath of God abides on him.' There is an actual appointment, or ordination of the curſe added to the law's ſentence, till by Chriſt it be removed; and this is in ſome ſort holding him faſt, and taking him as it were by the throat. By the firſt of theſe man is found guilty, and liable to judgment; by the ſecond, he is ſentenced; but by the third, the ſentence ſtands over his head, ready to be executed, and beſpeaks him thus, thou art curſed, therefore thou art a dead man.

Soberly think upon this, and make theſe uſes of it, 1. See here the condition of all men by nature, and

your own in particular, a very terrible and dreadful condition, wherein they are like men lying bound to be a ſacrifice to the wrath of God, the Lord's hand being ſtretched out, to lay on the ſtroke, and the wrath of God abiding on them. Do ye indeed believe this to be your ſtate and condition, till application be made of Chriſt's ſacrifice, and till there be a laying of your ſin on him by faith, that ever till then ye are liable to the law's ſentence, and that the curſe and wrath of God abideth on you? And yet this is the ſtate and condition of all the children of Adam, that have not had Jeſus Chriſt put in their room. It was typical, if the people did not bring an offering, as was preſcribed, their ſin remained in them; but it is real here, ſin and wrath remain here, where Chriſt is not made uſe of by faith.

The 2*d* uſe is, for expoſtulation with you, that are ſtill in nature, (and I wiſh there were fewer of you in this caſe to be ſpoken to than indeed there is.) How comes it to paſs, when this is your condition by nature, that ye are ſo ſecure, and that ye have little or no apprehenſions at all of the wrath of God, and of the hazard of your immortal ſouls? Ah! are there none ſuch here, that apprehend their hazard? Were ye ever under it? And if ſo, how have ye been delivered out of it? Or who is come in your room? Do ye think it nothing to live in ſin, and to have the wrath and curſe of God abiding on you? There are many of you who are ſleeping ſound now, and that diſdain to take notice of the rebukes of conſcience; but as Solomon ſpeaks of the man that was ſleeping on the top of the maſt, and ſo complaining of that, and of them that deceived him; ſo ſhall it be with you, that can lie ſtill ſecurely ſleeping in ſin, and that put by one day after another, and do not make uſe of this ſacrifice. All that the goſpel aims at is this, that ye ſhould endeavour to have the enmity removed, and that the quarrel that is betwixt God and you may not be

be continued and kept up; eſpecially, ſeeing there is a way laid down how to have your debt ſatisfied for; which if ye neglect, what will ye do when your day is gone? Are there not many dying daily; and is there not a day of reckoning coming, when the ſtroke that is hanging over your head will fall? And ſeeing it is ſo, why do ye lie ſtill, and deſpiſe Jeſus Chriſt? If it were believed what dreadful wrath is abiding many whereof your ſenſleſſneſs and ſecurity is a part; if you did conſider what a terror it will waken in your conſciences one day, ye would certainly think it good news to have the ſufferings of Chriſt ſpoken of, and the benefit of them offered unto you.

The 3*d uſe* is, to ſtir up ſinners to thankfulneſs, eſpecially ſuch of you as are bleſt with effectual counſel, to make the right uſe of this ſacrifice: O! conſider how much ye are obliged to God, and to Chriſt the Mediator. The preaching of the goſpel is now thought little of, and is taſteleſs to many: But did ye know what is your ſtate and condition by nature, how near ye are to hell, and how near the curſe and wrath are unto you, even ready to take you, to tear and devour you, the Mediator's interpoſing to ſatisfy for you, would make him more lovely to you; and you that have got an intereſt in him ſecured, ſhould think yourſelves much, unſpeakably much in his debt. This was the condition that grace found you in, even liable to the ſtroke of God's drawn ſword of juſtice; and our Lord Jeſus on the one ſide ſtepped in, and ſaid, hold, Lord, let that be on me, and let them go free; and upon the other ſide, there was God's good pleaſure, condeſcending to accept of his offer; and ſaying, *Awake, O ſword! and ſmite the Shepherd, and ſpare the ſheep:* What obligation ſhould this lay upon you, to love and be thankful to God, and to the Mediator, who interpoſed to keep the ſtroke off you? I ſay off you who are ſinners, and apprehenſive of wrath; this is Chriſt's offer, and if ye be fled to him for refuge, it

it is an evidence that he hath freed you of your debt, and purchased an absolution for you, *And there is no condemnation to you*, as it is, Rom. viii. 1. whereas before ye were in a manner condemned already. But the truth is, our Lord Jesus is undervalued, not only by them that do not apprehend their hazard, and so do not make use of him; but also in a great measure by them that do apprehend it, in so far as they give way to unbelief, and dare scarcely trust to his sacrifice.

The 2*d* and next thing implied here, is, that tho' men be naturally under sin, and obnoxious to the wrath and curse of God, by reason of sin, yet there is nothing that can take away that sin, and free them from wrath, but Christ Jesus his offering up of himself a sacrifice for sin. Therefore he is so made the offering for sin here, as it is *exclusive* of all other things; nothing else could do it, as it is, Heb. x. 14. *He by one offering hath perfected for ever those who are sanctified.* The blood of bulls and of goats could not take away sin, *neither is there*, as it is, Acts iv. 12. *any other name under heaven given to sinners whereby they can be saved, but the name of Jesus.* I shall not speak here of the nature of Christ's offering and sacrifice; but sure, though all men be under sin, and wrath by nature, there is no other way to remove it, except by this sacrifice: Thousands of rams, (as it is, Micah vi. 7.) and ten thousand rivers of oil, the first-born of the body will not take away the sin of the soul; Christ's offering up of himself, in God's account is the only sin-offering, for the removing of sin and wrath from sinners. Is it needful to prove this? We wish it were not; but the truth is, it is hardly believed by men and women. Consider therefore shortly these three things, and ye will find it true, 1. The certainty and exactness of the curse that follows sin, as we may see, Gal. iii. 10. *Cursed is every one that continueth not in all things written in the book of the law to do them.*

them. Whatever may be said of God's absolute sovereignty, whereof we will not now speak; God hath so ordered his covenant, and revealed his will in his word, that *the soul that sins shall die*, if a sacrifice be not put in its room. 2. Consider the ineffectualness of all other things to satisfy justice, though we should multiply offerings; what cares God for these? *All the beasts on the mountains are his, he delights not in the blood of bulls and goats*, as it is, Psal. l. thousands of rams, and ten thousand rivers of oil are rejected. Whether we look to penances, (whereof some foolishly talk,) what can these do to God? Or whether we look to mens external performances of holy duties, or to their inward convictions, quarrellings with, and mournings for sin; there is no suitable value in these things, to interpose betwixt them and God's wrath, supposing that man after the fall could perform duties without sin; therefore the apostle, Heb. x. says that *it was impossible that the blood of bullocks, and goats, could take away sin.* There is no suitableness nor proportionableness betwixt the blood of a beast, and the soul of a sinner; far less betwixt it and the majesty of God that is wronged by sin; wherefore when the sufferings of a sinner are lengthened to twenty thousand millions of years in hell, the justice of God is never satisfied, nor ever will be to the full; what then can other things do? 3. There is no other thing that hath a promise made, or annexed to it, nor is there any other mean laid down, for the removal of sin and wrath, but Christ offering himself up a sin-offering. I know some are ready to think, that though there be no worth in the thing, or duty; yet God of his free grace will accept of it. But is there a promise of God's accepting any other thing for a satisfaction for sin, or for the removal of wrath, but Christ's sacrifice alone? And will or can people expect that for which they have no promise? The scripture is plain and peremptory in this, as namely Acts iv. 14. *There is no other*

other name under heaven, whereby a sinner can be saved, but by the name of Jesus. He is the door, John x. *The way, the truth, and the life*, John xiv. *The promises are yea and amen in him*, 2 Cor. i. there is a greater necessity to know this, though a common truth, than people think of. And for *use*, it aims at these two, 1. Upon the one side, to cry down all beside, that pretends to satisfy God, or to make a sinner acceptable to him; prayer is no sin-offering; repentance, convictions, a blameless life, &c. are no sin-offerings; these things are empty, and insignificant, as to the justification of a sinner, or the obtaining of his pardon. 2. Upon the other side, it points out the absolute necessity of making use of Christ's sacrifice, and of the betaking ourselves to it, for the satisfying of God's justice; if there be a necessity of the pardon of sin, and of the removing of wrath, there is then sure a necessity of closing with Christ, and his sacrifice.

The *1st* of these *uses* speaks to two sorts of persons, with whom the word of God hath no weight, and who, in effect think to satisfy God with nothing. 1. A profane, graceless, secure company, who, because God keeps silence, are disposed to think that he is like themselves, and that he will never pursue a quarrel against them; much like to that man spoken of, Deut. xxix. 18, 19. *Who says in his heart he shall have peace, though he walk in the imagination of his own heart, adding drunkenness to thirst.* We have a generation of this sort among us, who slight all threatnings, as for them, (O! that God would be graciously pleased to make a change on them; or, if that may not be, that he would rid us of them?) who will needs live sensually, and as they list, who will needs speak, and do as they please, and will not be controlled; and yet at once will boldly and confidently assert their hope of heaven, as if they had never been sinners. Whence comes this? Even from their supposing, that there is another way to heaven than God hath appointed; they think

think they may be saved, though they never betake themselves to Christ for union with him. But whether shall their sentence or God's stand? There is a day coming when ye shall know. Ye say, ye shall have peace; but God says, No. Why so? Because ye never knew what it was to make use of Christ; ye had never so much as a form, nor any the least relish of religion, but were and are still as senseless as the stones in the wall; what do ye think will become of you? God urges as it were, the offers of Christ upon you, and ye still slight him. He tells you, that there is a necessity of union with him, else ye shall never see heaven; and yet notwithstanding how many continue still at a distance from him, and yet will needs hope for heaven; but alas! it will not be so with you; either think on the right way, which is by putting Christ in your room, and laying religion to the heart in good earnest; or dream not of coming to heaven. A 2*d* sort are they, who are not altogether so profane as the others, but will condemn them, (as indeed the practice of many is loathsome) they will, it may be, pray in their families, and will not be drunk, neither will they swear, or lie, and they will walk blamelesly; and upon these grounds they promise heaven to themselves very confidently; and yet they come not, thro' the sense of their sinful and cursed state, by nature, to close with Christ by faith, and to make use of his sacrifice. Such err on the other hand. O! when shall we attain this, not to neglect the study of holiness, and yet not to rest on it, to the prejudice of this one offering. This were a practice suitable to, and worthy of professors of the gospel; to be seriously aiming at all duties of holiness that are called for; and yet to be building all their expectation and hopes from God, on the sacrifice of Christ alone, never coming to God without bringing it along with them, and looking through it to be accepted before him. There needs no more, and nothing else that we can

bring will avail, nor be received at our hand, if this be neglected. The Lord himself teach us this way.

SERMON XXXVIII.

ISAIAH LIII. *Verse* 10.

Verse 10.—*When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.*

WHATEVER the men of the world think of it, it is not an easy matter to have the justice of God satisfied for sin, and so have the wrath and curse that men, by sin, have drawn on themselves removed. Offerings of bullocks, and goats, thousands of rams, and ten thousand rivers of oil, will not do it. The redemption of the soul is so precious, that it ceaseth for ever that way, and by all such means. Therefore the Lord in his wisdom hath found out the means, and in his grace and love hath condescended, that his own dear Son, his Fellow, shall, as a Lamb without spot, be a sin-offering, to take away the sins of his elect world. And this is the great consideration by which we should understand the death of Christ, as making himself therein an offering for sin, and interposing himself to satisfy divine justice, that forgiveness might be made good to us.

The *doctrine* which we proposed to be spoken to, the last day, was this, That Jesus Christ is the only sin-offering, by which sin can be taken away, and God so satisfied, as to forbear the punishment of the sinner, and to admit him to peace and friendship with him.

him. If we should enumerate, all things imaginable, and invent ways and means without number to remove sin, or to make a sinner's peace with God, there is no other means but this that will do it. As we have it, Heb. x. Christ Jesus by *his once offering up of himself, perfects for ever those who are sanctified;* and Acts iv. *There is no other name under heaven, whereby sinners can be saved, but the name of Jesus.*

The *use* is, To commend and demonstrate to us all, the necessity of making use of this one offering of Christ. If he be the one offering to take away sin, and if no other will be accepted, then there is a necessity, that he in his offering of himself be made use of: If all be under sin, and if by the law, sin and death be knit inseparably together (as it is said *the wages of sin is death*) and if freedom from sin and wrath, and peace with God, be necessary; then there is a necessity, that sinners be serious in this matter, to have a title to, and interest in this one offering, and sacrifice of Christ.

In the prosecuting of the use, we shall speak a little to these four things. 1. To some grounds or reasons, to shew the necessity of sinners relying on Christ's sacrifice or offering. 2. To this, what it is to make use of this offering. 3. We shall give a word of advertisement, as to some mistakes that are about it. 4. We shall give some distinguishing characters, or evidences, of a person that is making right use of this offering for obtaining of pardon, and for making of this peace with God.

For the *first*, That is, the reasons to evince the necessity of it; the first of them is, that which we hinted at just now, If men were not lying under sin, and obnoxious to wrath, and if there were any other sin-offering, or any other way or mean to escape the curse and wrath of God due for sin, there were no such necessity, but seeing that all men are under sin, and under the curse of God and his wrath, because

of it, and ſeeing there is no other thing that can take away ſin, then there is an abſolute neceſſity ſeriouſly to make uſe of, and to have an intereſt in this ſin-offering. 2*dly*, Conſider that the greateſt part of men in the world, and even of them that hear this goſpel, do not indeed make uſe of this offering, tho' they be ſome way under the conviction that they are ſinners, and that this is the only ſin-offering to take away ſin, and we ſuppoſe, if ye were all put to it, ye would not deny, but ye are ſinners, and that nothing can take away ſin, but Chriſt's offering up of himſelf as a ſacrifice to ſatisfy juſtice. Tho' ſome be thus groſly ignorant, that they will ſpeak of ſomewhat elſe, yet generally thoſe that own and maintain the truth of the goſpel, are under a conviction that nothing can take away ſin; and yet even among theſe, there are many that never make uſe of Chriſt, and of his ſacrifice to take away their ſins, to have wrath removed, and their peace made with God. There were many Jews, who by the daily ſacrifices, which typed forth this one offering of Chriſt, were taught that there was no other way to come by pardon and peace with God, but by their truſting to it; and yet the moſt part of them, in going about theſe ſacrifices, were ſlighters of this one ſacrifice; therefore the apoſtle ſays of them, Rom. x. 13. *That being ignorant of God's righteouſneſs, they went about to eſtabliſh their own righteouſneſs, and did not ſubmit themſelves unto the righteouſneſs of God.* It is as certain, that many that hear this goſpel, and profeſs Chriſt to be the only ſin-offering, will be diſowned by him on this account; therefore many are brought in, ſaying, Luke xiii. did *we not hear thee preach in our ſtreets, have we not eaten and drunken in thy preſence?* To whom he ſhall ſay, *Depart from me, I never knew you, ye workers of iniquity;* becauſe, as if he had ſaid, whatever ye profeſſed, ye never made peace with God, through and by me; and what is the reaſon, I pray, that ſo many periſh under the goſpel, who

who in word acknowledge this one offering, and that it is it only which takes away ſin; but becauſe that notwithſtanding of that conviction, and acknowledgement, they never brought actually to make uſe of Chriſt, and of this his ſacrifice, and offering; and if ye think and acknowledge, that there many that go to hell, that have the knowledge and conviction of this truth, ye muſt alſo grant, that it is becauſe they make not conſcience to make uſe of it. 3. Conſider, that though there be many of the hearers of the goſpel, who do not reſt on Chriſt, yet it is very hard to convince any of them, that they are ready to ſlight Chriſt's ſacrifice: I am ſure that both the former will be granted. 1. That nothing but Chriſt's ſacrifice can ſatisfy juſtice; 2. That many do not reſt on it, and ſo periſh, but if we come to the 3. Scarcely ſhall we find one that will grant (except it be a tender body) that they make not uſe of him; they will eaſily be convinced, that adultery is a ſin, and that they are guilty of it, if they be ſo indeed, that drunkenneſs and ſabbath-breaking are ſins, yet poſſibly, (which is more) that wandering of the mind in duties of worſhip is a ſin, and that they are guilty of the ſin of not making uſe of Chriſt, and of his ſacrifice; nay, they are ſo puft up with a good opinion of themſelves, that they will laugh at ſuch a challenge; and hence it is, that ſo few make uſe of Chriſt's ſacrifice, and of his righteouſneſs, becauſe ſo few are convinced, that they believe not on him; therefore, when the Spirit comes, John xvi. It is ſaid, that *he ſhall convince the world of ſin*, not becauſe they did whore, drink, ſwear, &c. Though convictions for theſe ſins will not be wanting; but *becauſe they believed not in Chriſt.* And hence it is, Luke xiii. 25. that theſe will not take Chriſt's firſt anſwer, *I know you not;* what (as if they ſaid) knoweſt thou not us? *We have eaten and drunken in thy preſence*, we have profeſſed faith in thee, and our hope to have heaven by thy righteouſneſs; and yet he ſhall anſwer them

them again exactly, *depart from me, I know you not*; not that there will be much to do, or any great difficulty to convince people in that day, or any room to debate the buſineſs; but he tells us by this, that many die in this deluſion. And if it be a thing that people are ſo hardly convinced of, have they not need to be ſeriouſly ſolicitous, that they be not deceived and diſappointed? 4. Conſider how ſad the diſappointment will be to ſinners one day, when they ſhall be brought to acknowledge, that they knew that there was no other name given whereby ſinners could be ſaved, but the name of Jeſus, and yet that they ſlighted and rejected him. Ye that never ſeriouſly minded counting and reckoning with God, do ye think on this; and that the paſſing of the ſentence will be upon this ground, to wit, whether ye have fled to Jeſus Chriſt, and made uſe of his ſacrifice or not? Will it not be a ſad diſappointment, to meet with a doleful *depart from me*, on this ground, becauſe there was ſome conviction, that this was the only ſacrifice and ſin-offering that takes away ſin, and yet it was not made uſe of, nor made the ground of your peace with God?

But to the 2*d*, What is it then to make uſe of this offering? I know no better way than to explain it from the typical ſacrifices, that were under the law; and we may underſtand it in theſe three: 1. It implies a thorough conviction of people's liableneſs to the juſtice of God for ſin, and an utter inability in ourſelves, and utter emptineſs and impotency in all other means to ſatisfy for ſin. Thus they that brought the ſacrifice to the prieſt, laid their hand on the head of the beaſt, by which they acknowledged, that death was due unto them. So then to have a lively ſenſe of the due deſert of ſin, that is, to have the ſentence of death carried about in our boſom, to have a thorough conviction of the emptineſs of all other means of relief, is requiſite to the right improvement of Chriſt's offering.

ing. 2. It implies this, That there be a reſpect had to the inſtitution and ordinance of God, appointing this ſacrifice to be the mean of the redemption of ſinners. Therefore in thoſe ſacrifices that were offered for ſin, there was a reſpect had to God's covenant; wherein were not only promiſes relating to external cleanſing, and to admiſſion to church-privileges; but promiſes alſo, relating to inward cleanſing, and to the pardon of ſin, which was the great end of thoſe ſacrifices; and the looking to the inſtitution of this ſacrifice, is the ground that leads us to know the end of Chriſt's ſufferings, and is a warrant for our faith, in the improving thereof; being the only ſacrifice that expiates ſin, and holds off wrath, and if theſe two things be not carried with us in the uſe of this ſacrifice, to wit, the conviction of ſin and the liableneſs to wrath, and God's inſtitution and appointment of this ſacrifice, to take away ſin, and to avert wrath; our uſing of it is but will-worſhip. 3. It implies this, that when the ſinner is walking under the ſenſe of his ſin, and the emptineſs and ineffectualneſs of all other things, to remove ſin and wrath, (as David hath it, Pſal. li. 16. *Thou deſireſt not ſacrifice, thou delighteſt not in burnt-offerings,*) there muſt be a looking to the worth of Chriſt, and of his ſacrifice, that is appointed to take away ſin, and preſerve from wrath; and the ſoul's actual applying of his offering to itſelf; as we may ſee, in the iv, v, vi, and xvi chapters of Leviticus, where there are ſeveral ſacrifices appointed to be offered for ſeveral ſins, and particularly that of the *ſcape-goat*, on the head whereof, the prieſt, for the people, was to lay his hands: In which was implied, not only their acknowledgment of ſin, and of their deſerving death; and of God's appointment of that to be a typical offering for the typical taking away of ſin; but theſe two things further were implied: 1*ſt*, That they did take the burden of their ſins, which neither they themſelves, nor any other could bear, and

and laid it on Chriſt; when juſtice did purſue them for their debt, to ſpeak ſo, they drew a bill on Chriſt, as their Surety, to anſwer it; and as they did put the debt in his hand, to be paid by him, ſo they truſted the concerns of their ſouls to him, and to no other. So that when God was purſuing them for their debt; ſaying, as it were, I will have payment of you, or elſe you muſt die; they brought the ſacrifice to the prieſt, to pleaſe God typically with an eye to Chriſt, typified thereby; even ſo for ſinners, to make uſe of Chriſt's ſufferings, is in the thorough conviction of ſin, and of deſerved wrath, to flie unto Jeſus Chriſt, and to put him in their room; being content and deſirous, that he be their cautioner, and undertake for them, and ſatisfy for their debt; yea, putting him actually to it, to pay their debt, ſo that they have no other anſwer to any challenge for ſin but this, the cautioner that I have betaken myſelf to, and put in my room, will pay this debt and anſwer for it: The 2*d* act of faith, is this, when they have betaken themſelves to him, and to his ſacrifice, they acquieſce in, and reſt upon it alone, for obtaining of the ſentence of abſolution; which was alſo implied in the people, their laying their hands by the prieſt, on the head of the ſacrifice; for as it is implied, their acknowledging, that they could not pleaſe, nor ſatisfy God of themſelves, nor by any other way or means; ſo it is implied, that according to God's covenant, they expected his abſolving of them, becauſe of that ſacrifice; and that, though they were deſperate by themſelves to ſatisfy, yet they had faith in God's covenant, that the ſacrifice they offered, would typically ſatisfy him; even ſo the believer draws the concluſion from Chriſt's ſacrifice, according to the terms of the covenant, that he hath abſolution; and reſts on, and acquieſces in it; and this is called *truſting* or *confiding* in Chriſt; when not only he caſteth himſelf on him, but hath confidence, that the bill which he hath drawn on him will

will be answered by him, which is founded on the covenant; in which it is said, of all that come unto me, I will put none away; as it is, John vi. 37. *Him that cometh to me, I will in no wise cast out;* and Zech. xiii. *There is a fountain opened in the house of David for sin, and for uncleanness;* On which ground believers expect the benefit of washing, on their performing of the condition of the covenant. And when David, Psal. li. 7. prays, *Purge me*, it holds forth the act of faith, drawing the bill on Christ. And when he says, *I shall be clean, and white as snow*, it shews his confident resting and acquiescing in Christ, for cleansing. And this is the reason, why some express faith, by *cleaving to Christ;* others, *by confident resting on him*, or by assurance; and there may be a truth in both; because the one looks on faith according to the first act of cleaving to him; and the other understands faith according to the other act of *assured resting on him, or confiding in him*, and on, or in his sacrifice offered up once for all. In a word, to trust to this once offering for sin, is so to make use of him, as to put him in our room, and ourselves someway in his room; not to reckon with justice; nay, not to dare as it were, to count with Christ, but leaving Christ, if we may so speak, to reckon with justice. Let us hide ourselves under him, who can count to the utmost farthing; even as when God commanded Abraham to offer up his son Isaac, and when he was lifting his hand to slay him, there came a voice from heaven, *Abraham, hold thy hand*, and a ram is provided, and Isaac is loosed, and taken down from off the altar, and the ram is put in his stead and place. So there is here a changing of rooms with Christ, according to that sweetest word, 2 Cor. v. ult. *He was made sin for us, who knew no sin*, that we who had no righteousness, *might be made the righteousness of God in him.*

3. If it be so very difficult, and yet so absolutely necessary to make use of Christ; and especially in his of-

fering up of himself, for the sins of his people; there is ground here for warning and advertisement, to walk tenderly in this matter, that this sacrifice ben ot despised, that this offering be not neglected, as we would not have sin lying at our door. And here we shall hint at three sorts of persons, who may be counted despisers and neglecters of this offering. The *1st* sort are those, who think to make their peace with God, without minding the necessity of the intervening of any one betwixt him and them; and these go on several grounds, and are of several sorts. 1. Some are utterly careless how their peace be made, or whether it be made or not; they hope for it, and think to come at it, but cannot give an account, whether they shall come at it or not; and they are careless to know the way. 2. Others go upon their presumption; they think God loves them, because they love themselves; and though they know they have sin, yet they think God will not be so ill, as to reckon with them; they think they are sure that God loves them, but they cannot give a ground for it. 3. Others think, God is merciful, and therefore they conclude that they shall be pardoned; they cannot conceive God to be like man in his mercy, but to be far beyond him (as indeed he is infinitely in some respect) and therefore, because when man is merciful, he sometimes seeks no satisfaction, so neither will God, think they; not considering, that though God be merciful, that yet he will not shew mercy to the prejudice of his justice, but will needs have it satisfied; such think on the matter at least, that they should have got mercy, though Christ had never died. It is true, if God had not been merciful, never a sinner had gotten mercy; yet that is not the ground of his shewing mercy, otherwise all the world might expect mercy, for he is, and ever was gracious and merciful in himself; and therefore there must be some other ground and way for obtaining of pardon; else it cannot be expected, because of the

the alone simple and abstract consideration of his mercy: And yet many will needs expect it on this ground, without respect to the Mediator's purchase. A 2*d* sort, are they that take the legal way for making their peace with God: Not, as if they thought to appear before God without sin, and holy, as the covenant of works requireth: But if they sin, they will make amends; and it is either something negative, that they have not done, or something positive, that they have done, or some external qualifications, that they rest upon. 1. Something negative, they have not been so ill as other people, and if they go to hell, they think few will go to heaven; they have done wrong to none; and if they were about to die, they think, and it may be say, that they will leave a good name behind them, on the account of their harmless walk; like that Pharisee, they can say, *Lord, I thank thee, I am not like other men, nor like this publican.* They are not drunkards, or oppressors, they neither curse nor swear; and when they see any profane persons, they are puft up with a good opinion of themselves, because they are not as profane as they. Or 2. They will come a further length, and positively do many duties upon which they rest, and whereof they are ready to boast, with that same Pharisee, who vaunted, *I fast twice a week, I give tithes of all I possess.* If an duty be performed, or any good be done by them, they are ready to trust to it. But 3. and especially, if there be any inward work, as if there be any liberty, or motion of the affections in prayer, if there be at hearing the word, some convictions sharper at one time than at another, if there be any sort of repenting and sadness for sin, &c. These they think, will do their turn. It is most certain, and might be cleared, both from the word of God, and from experience, that many hundreds of professors dash, and perish on this stumbling-block, Isa. xlviii. 1, 2. where the Lord is speaking of a people, *that made mention of his name,*

and ſwear by him, but not in truth, nor in righteouſneſs: Of whom he ſays, that *they call* and count *themſelves of the holy city, and ſtay themſelves upon the God of Iſrael.* And the ground of it is, their reſting on external duties of faſting and prayer, and the like: It is expectation of happineſs grounded on ſome worthleſs performances that is the ruin of many civil and diſcreet men, that are not groſly profane. A 3*d* ſort, do not altogether deſpiſe and neglect Chriſt himſelf, but they deſpiſe and neglect his offering; as if they would in a manner make uſe of himſelf, but not of his ſacrifice, as Matt. xix. and Mark x. there is a man ſpoken of, that comes to Chriſt, would fain be at heaven; and aſks, *Good Maſter, what ſhall I do that I may inherit eternal life?* and yet he was going on the grounds of his own righteouſneſs. This is exceeding ſubtile and deceitful: And therefore ye ſhould take the better notice of it, and how it is fallen into. A man may come to Chriſt, as God, for pardon of ſin, (and ſome think, though moſt ignorantly, and erroneouſly, that Chriſt the Son is more compaſſionate and ready to pardon than the Father) and may ſeek pardon from him; but not for his ſake, or on his account; for there is a difference betwixt making Chriſt, the object of our worſhip, and making uſe of him as Mediator. There are many that have prayed to Chriſt as God, and ſought pardon of ſin from him, who never prayed to obtain pardon, by virtue of his offering. People may alſo deſire help from Chriſt, to enable them to do duties, that they may thereby work out the work of their own ſalvation, and be helped this way to make their peace with God, who do not ground the making of their peace with God on his offering alone. Theſe things are exceeding frequent in peoples practice, who will pray to Chriſt for ſuch and ſuch things, and yet not found their expectation of them upon his offering, or his righteouſneſs. If we would make uſe of Chriſt's offering, ſingly and rightly, we would eſchew theſe, and all other wrong ways.

4. It may be asked then, what are the evidences that may give a person some clearness, that he is making use of Christ's righteousness aright, and that it is not his own righteousness, nor the making use of Christ only as he is God that sustains him, I answer, that this indeed is a mystery: and will require searching, and watching to observe our own condition: and more things concur than one or two, to make a full discovery of it: In speaking to this, as we desire to strengthen the presumption of none, so we shall labour to shun the weakening of the faith of any sound believer. There are then these *six* or *seven* differencing evidences, or characters of a person, that is making use of Christ's offering, which difference him from others; and, 1. One that truly makes use of Christ's offering hath not only been brought to see his need of it: yet he sees not, neither will take with the tendency, propenseness, and inclination of his heart, to rest upon some other thing beside it: See this difference in Paul, before and after conversion, Phil. iii. Before he was converted, he studied, as he thought, all the righteousness of the law; and no doubt offered sacrifices, which implied the acknowledgment of sin; and he thought that all was well with him: Therefore he says, *touching the righteousness of the law, he was blameless:* and verse 6. *These things that were gain to me*, Or these things that I placed my righteousness in, I thought the more sacrifices that I offered, I had no more to buy my peace by; he sees, that in studying of holiness, he was seeking to make a stock in himself: but after his conversion, he casts all these, as to leaning to them, or making them any ground of his peace with God, or of his justification before him; he betakes himself only to Christ's righteousness, and *and counts them to be but loss;* I would think it a good evidence for folks, not only to see the looseness of their hearts in duty, and that to be a sin; but to see when it goes well with them, the inclination of their hearts

hearts ready to account that to be gain, and to reſt upon it. There is ſuch an humour and natural inclination in all; and it is a good ſign when it is diſcovered, and becomes a burden, and the ground of a reproof; not only that they have ſinned, in this and the other duty; but that they have gone a whoring after their performances, to the prejudice of their eſteem of Chriſt, and of his righteouſneſs: *Before the law came*, ſaith Paul, Rom. vii. *I was alive*, I thought I was ſufficient to do my own buſineſs; *but when the commandment came, ſin revived, and I died.* There are many that will be convinced of ſin in their performances of duties, that will not be convinced of this ſinful inclination, to put theſe in Chriſt's room. A 2*d* difference or evidence is this; one that aims to make uſe of Chriſt's offering and righteouſneſs, not only their ſins will be an exerciſe to them, how to get over them to Chriſt, but it will be their exerciſe alſo, how to get over their graces, and duties to him. It will be an exerciſe to them, not only to have ſuch a ſin in their duty taken away, but how to get over the duty itſelf, that they ſtumble not on it, to the prejudice of their truſting to Chriſt; whereas another man, when his duties go well with him, it is eaſy to him to be above them as he thinks, becauſe he reſts ſatisfied with them. Paul, Phil. iii. ſees not only while he was in nature, that he counted ſomething gain beſide Chriſt; but after converſion, he finds an inclination to it; and therefore in oppoſition to this inclination, he doth with a *doubtleſs* cry down all things, and count them but dung and loſs for the excellency of the knowledge of Chriſt, taking in his gracious actions, as well as others; for the words in the text, and context tells us, that he is ſpeaking of duties performed by him, even after converſion; and that he found a neceſſity to caſt away the good as well as the bad, in the points of juſtification; as a man that is in a ſtorm at ſea, hath a greater reluctancy to caſt over board ſilks, ſattins,

tins, and velvets, and other such fine things than that which is more base, and of less worth; so he found it more difficult, and was put to some harder exercise, to be quit of his duties, that they should not cleave to him, than to be rid of his sins. Is there any such exercise as this amongst people here? To be put to wrestling with their duties, not as being angry at them as such, but how to get them, as it were, cast over board, to be jealous of any good in them, or done by them, that it prejudge not their esteem of Christ; to be busy in well doing all the day, and in the evening to count all their doing but loss; and to renounce it utterly, as to any puffing up by it, or as to the making of their peace with God thereby. A *3d* evidence is this, one that is sincere in making use of Christ's sacrifice, will be exercised and disquieted, when his duty is done, till there be for acceptance a staying and resting on Christ's righteousness. There are two sorts that utterly fail and fall short here, 1. Some that are content with sin, and make lies their refuge. 2. Others that are satisfied with duty, if it go well with them, and promise themselves acceptance on that account alone, neglecting Christ; but the believer hath, as I just now said, one exercise of faith, how to be rid of sin; and another new exercise of it, how to be freed from resting on duty, and how to be sincerely engaged unto, and to rest upon Christ; his mind is not quiet in all his duties till he come hither, even to be found in Christ, not having his own righteousness, but his. It is a good sign when people are not only exercised to have sin mortified, and duties with them, but also to have their peace with God grounded on Christ, and not on duty. Hence it is, that a Christian will sometimes be taken up a whole day in duty, and yet have but little, or no peace, because he would be over, and through all duties to resting on Christ, which he attains not to his satisfaction. *4thly*, One that is sincere in applying of Christ, and of his offering,

ing, hath a fear of miſtaking this offering of Chriſt; and that ſome other thing be put in his room, and he miſunderſtood or neglected. There will not be only a fear, leaſt he ſin, and come ſhort in the ſuitable performance of ſuch a duty, and leaſt he fall under wrath; but alſo fear and jealouſy, leſt in his unbelief and ſelfiſhneſs he be going wrong in the applying of Chriſt, and of his ſacrifice; as is implied in the word, Heb. iv. 1. where the apoſtle having ſpoken of many of the Iſraelites, their unbelief in the former chapter, ſays, in the beginning of this; *Let us therefore fear, leaſt a promiſe being left us of entering into his reſt, any of us ſhould ſeem to come ſhort of it*, to wit, through unbelief: Be holily jealous (as if he had ſaid) *leaſt* as it is, chap. iii. 12, 13. *there be in any of you an evil heart of unbelief, in departing from the living God:* In a word, he will be ſuſpecting the exerciſe of his faith, as much as any thing. A natural man will ſometimes, it may be, ſuſpect his duties, but hardly will he be brought to ſuſpect his faith, otherways he could not have the peace that he hath, ſuch as it is. This may alſo be confirmed from that poor man's prayer to Chriſt, Mark ix. *Lord, I believe, help my unbelief.* He dare not well truſt his own faith. 5*thly*, They that are ſincere in applying of Chriſt's offering, not only ſee themſelves ſinners, but they carry along with them the diſcovery of the naughtineſs of every thing that is beſt in them. When they ſee that which others truſt to ſo much ſo very unſuitable, and that they are far ſhort of that which they ſhould be at, they dare not own, nor look on it to boaſt of it; but it is a burden to them, to ſee ſo much ſin in it. It is nothing to diſcover ſin in ſome outward actions, and in that which is directly contrary to God's law; but it is much to ſee ſin in our beſt things, as in our faith in God, in our love to him, and in our ends in holy duties. A legal man will confeſs it may be readily, that he ſins in every thing; but he covers all with this, that he hath a good

a good heart to God, or a good end. The believer on the contrary sees all his good so naughty, that it is tasteless to him; he never has any thing to rest on, or that can bear his burden to confide in, till he come to Christ's sacrifice.

6thly, Such as are aiming rightly to make use of Christ's offering and sacrifice, esteem and think exceeding much of it; therefore they adventure heaven, and their eternal salvation on it; it is that which cheers and delights them most, that Christ hath stepped in and engaged to do that for them, which neither themselves nor any other person, or thing could do. *The life*, (saith the apostle, Gal. ii.) *that I now live in the flesh, is by the faith of the Son of God, who loved me, and gave himself for me:* And 1 Tim. i. 15. *This is a faithful saying, and worthy of all acceptation, that Jesus Christ came to the world to save sinners, of whom I am the chief.* And John, Rev. i. 7. *To him that loved us, and washed us in his own blood*, &c. But they that endeavour not, neither aim rightly to make use of Christ's sacrifice, think little or nothing of it; they are not made glad, nor are their hearts lifted up with spiritual joy, because of it: The good and glad news of a slain Saviour, are not the chief ground of their consolation, as they are to the believer. This evidence is somewhat general, yet sure, as well as the former: O! but its matter of much wonder, to the believer, when he thinks how that when the stroke of justice was ready to come on him, Christ should have interposed betwixt him and that fatal and deadly blow; but others esteem not of it, and therefore cannot make use of it. *7thly*, They that are rightly applying of Christ's sacrifice, find it to be a difficult thing, and that which will cost them wrestling, to trust to it aright: They breathe after it, and yet attain not to that which they would be at in it. O! as David cries, Psal. li. *Purge me with hyssop, and I shall be clean; wash me, and I shall be as white as snow.* They

know not well how to apply it to their ſatisfaction, or how to fix and exerciſe their faith on it; and when it comes to actual believing, and to the acting of their faith, they find it to be like a ſmooth and ſlippery ſtone, that they cannot eaſily hold their feet on. So Paul ſays, Phil. iii. *I count all things but dung, that I may win Chriſt, and that I may be found in him.* He cared not what he caſt over-board, that he might get to that land, even to Chriſt and his righteouſneſs; like ſeamen in great hazard, who caſt all overboard to be on the ſhore. It is even ſo with the believer, he ſees that there is ſuch hazard to go wrong, and that it is ſo difficult to be right, even to make the heart to ſubmit to the way of faith, and to abide by it only, that he is content to ſuffer the loſs of all things, if he may be right there: But on the contrary, a man that reſts on his own righteouſneſs, let what will be a difficulty to him, faith is no difficulty to him: he may have fear to come ſhort of heaven ſometimes, but he thinks that he is always exerciſing his faith: In a word, the believer ordinarily believes beſt, when he hath the deepeſt, and moſt kindly impreſſion of his ſin; as for the legal man, he can believe well, as he thinks, when he hath no challenge for ſin, but when he is challenged for ſin, his faith fails him. Now, from all that hath been ſaid, ye may ſee the neceſſity of making uſe of this ſacrifice: and how warily, and how cautiouſly it ſhould be done; that ye may ſteer a ſtraight courſe between groſs prophanity, and preſumption, either of which will ruin and deſtroy the ſoul: The Lord Jeſus himſelf be your ſteers-man, and pilot, that ye by his ſkilful conduct may get into the port, and hold off theſe rocks, on which thouſands of ſouls ſplit, and make ſhip-wreck.

SER-

SERMON XXXIX.

ISAIAH LIII. *Verse* 10.

Verse 10.—*When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.*

SIN was easily brought into the world, a little matter brought in sin, and so the wrath and curse of God with it; and without any great difficulty, men can continue in sin, and lye under God's wrath and curse; but the taking away of sin, and the satisfying of the justice of God for it, is no easy matter, that (if we may so speak) did put heaven and earth both to it. There was such a contrivance of this way, and such a means chosen, and made use of, that sin might be removed, and the curse taken away, as the like was never heard of.

The intimation and manifestation of this way, is in the first part of this verse, *Yet it pleased the Lord to bruise him;* in God's council, and by his pleasure it was contrived, and the way found out; and the means is set down in these words, *When thou shalt make his soul an offering for sin;* the Mediator, even he who was the spotless Lamb of God, in whose mouth was found no guile, was bruised, and put to sad suffering, to get this effected; that the curse might be removed from sinners, he was made the sin-offering.

We shewed that Jesus Christ is the only sin-offering, by which sin is taken away, and that it is implied here; so that it is denied to all other things or means

to have any efficacy, virtue, or merit in them, as to the removing of sin, and the curse brought on us by it; this is, I say, so peculiarly applied to Christ's offering, that it is denied to every thing else; which shews, first, How much sinners are obliged to Christ, who, when nothing else could effect it, he interposed himself. 2. The necessity of making use of this one offering, without which not one soul can be perfected or saved: He is the alone foundation of sinners peace, and of all the consolation that they can have in the promises of God.

Now to proceed, and to hint at some few things more from the words, wherein the end and nature of Christ's sufferings are set forth: He in his sufferings, and offering up of himself, did step into the room of the sinful elect, that by justice exacting of him the debt that was due by them, they might escape, and be set free. Hence observe, 1. That when there was no other thing, nor means that could sufficiently satisfy divine justice, or be a sacrifice for sin, our Lord stepped in, undertook, and became the sacrifice to take away sin; according to that often cited, Psalm xl. 7, 8. *Sacrifice, and offering thou didst not desire, in burnt offering thou hadst no pleasure:* He is not speaking of what God required in the law, as typical; for he required sacrifices and offering in that respect, but not to be a propitiation for the sins of the elect world, because they could not do it; and then follows; *Lo I come*, or I am here; *mine ear hast thou bored*, it is Heb. x. *A body hast thou given me;* which sets forth his being put in a capacity to be a sacrifice; *I delight to do thy will, O my God.* Here there are these four things implied. 1. A liableness in the elect to the justice of God for sin, and the impossibility of all other means and ways of relief, but by this one sacrifice, for considering the sentence which God had pronounced, *The day that thou eatest thou shalt surely die*; And *cursed is every one that continues not in all things*

things written in the law, to do them; no sacrifice can be accepted but this only; thousands of rams, and ten thousand rivers of oil will have no effect; he did not in that respect require these, neither would he capitulate on these terms. 2. That when no other sacrifice was sufficient, Christ Jesus came in, and was content to interpose, and to be the sacrifice for sin; *Lo*, saith he, *I come*, I am here ready to satisfy for my elect people; for this is an ancient design, and he had undertaken from eternity to carry it on. 3. There is implied here a great willingness, and a delightful condescending in the Mediator, to be the sacrifice; he steps in affectionately in the room of the elect, as the sacrifice for them, to receive the stroke of justice, that they may escape and go free. *I delight to do thy will, O my God:* This is God's will, as to the work of redemption, as it is, John vi. 38. *I came down from heaven, not to do mine own will, but the will of him that sent me.* And John xvii. 4. *I have finished the work thou gavest me to do*; That *will* and *this work* is all one, and Heb. x. it is said by which (or by this) *will we are sanctified.* 4. The Father's admitting and accepting of him, to interpose in the room of them, for whom he offered himself, is implied here; for otherways his offering up of himself, could not have been a sacrifice satisfactory to justice, if the Lord Jehovah had not been content so far, to relax this threatning and curse, in reference to the party offending, as to admit of a Surety in the room of sinners, to satisfy for them, of which satisfaction he accepted. All these things put together, make Christ's interposing himself as a sacrifice and Surety complete. *I delight to do thy will*, supposes not only God's pleasure, that he should interpose, but his accepting of his interposing; and this is the foundation of the work of redemption; the sentence stands over the elects head, cursed are the guilty, Christ comes in, and interposes, offering cheerfully to take on him the

the debt, and says, here am I, let the curse fall on me, and let satisfaction be taken of me; and this being offered according to God's will, it is accepted, and Christ's satisfaction becomes an offering in their room.

Use. See here the desperate condition, wherein by nature we are all lying; it becomes us well, in speaking of grace, to take a view of what we were: and it shews how much sinners, are in Christ's debt, that interposed for us in this condition. Could we seriously make inquiry what case we were in, under the hand of justice, and its stroke ready to fall on us; and could we behold our Lord Jesus Christ interposing for us, and the sword of justice awaking against him, and smiting him for us; and the Lord Jehovah accepting of his interposing, and making his soul an offering for sin; and him willingly, and delightsomely offering up himself in our room; we should see our obligation to God, who was pleased to contrive, admit, and accept of this way and means of our redemption; and could we consider, what advantages we have by this redemption, and what it cost Christ to obtain it; we should see ourselves much, unspeakably much, in his debt. The day is coming, when it will be thought a favour, and when the sweet effects of it shall be made fully good to them, that now cordially close with it; and when the fruit of despising it, shall be found to be bitter like gall and wormwood.

2. From its being said, *when thou shalt make*; or, when his soul shall make itself, or he himself shall make himself *an offering for sin; observe*, That as Christ undertook, and by undertaking interposed himself in sinners room, to satisfy for their sins; so his death and sufferings are really the performing of that undertaking; and his death and sufferings are so to be understood and considered by us as an offering for sin; or thus, Christ's death is the sin-offering that

that satisfied the justice of God, in the room of elect sinners; this is the sum or substance of all that is spoken of his suffering. If then it be asked, what was the design of them all? Here it is answered, he was made a sin-offering: We shall clear it a little in these three or four parts, or branches. 1. Christ is properly a sin-offering, or a sacrifice for sin, he is properly the propitiatory sacrifice for sin that satisfies the the justice of God for the sins of the elect. 2. This sacrifice was especially offered by him, in his death and sufferings, it is his suffering and humiliation that is most properly this sacrifice, for it is that which is related here. 3. That by Christ's offering up of himself, he was not only outwardly straitned, but his soul was deeply affected and troubled: In satisfying the the sin-revenging justice of God, both his soul and body were straitned, and distressed. 4. By his suffering, there is a sufficient satisfaction given to justice for the sins of his people, a propitiation, or propitiatory sacrifice, that makes God propitious to elect sinners; as in satisfying the justice of God for sin, all other things are denied to have any hand, so there is a sufficient efficacy and worth in his sacrifice to procure satisfaction, and by God it is accepted as such; and so there is a fair way made to them, for whom he offers this sacrifice, to escape sin, and the wrath and curse of God, and hereby be set free.

As for the *1st* of these, to wit, That our Lord Jesus, in his dying, and suffering, was properly the propitiatory sacrifice, or is properly a propitiatory sacrifice for the taking away of sin; to clear it a little, we should consider, *1st*, That sacrifices are sundry ways taken in scripture. 1. Sometimes they are taken improperly for duties, as alms, prayers, praises, *&c.* Psal. li. *The sacrifice of a broken heart thou wilt not despise.* So also Heb. xiii. 15, 16. 2. They are taken more properly for such sacrifices as were offered under the law; as of bullocks, lambs, rams, and

and goats; yet none of these was the true propitiatory sacrifice, as is clear, Heb. x. 4. *It was impossible that the blood of bulls, and goats could take away sin.* But Christ's sacrifice is properly the propitiatory sacrifice, it being by this sacrifice, that believers under the Old Testament became partakers of redemption, and obtained remission of sins, as well as believers do now under the New. If it be then asked, What is necessary to a sacrifice properly so taken? I answer, these four things, (all which we find to be in Christ's sacrifice.) *1st*, That there be somewhat set apart to be offered to God, in the room of some other thing, as it was in the typical sacrifices. 2. That there be some appointed to offer the sacrifice, that there be some set apart for that very end. 3. That there be a killing or destroying of that that is offered a sacrifice, which especially in the sin-offering was necessary; to wit, that it should be killed, or destroyed; as we see in Exod. xxix. and in Leviticus frequently. This had a signification, and the Lord does thereby point out man's great guilt, and the necessity of the Mediator, in order to the obtaining of pardon; for there could be no remission, or pardon of sin without blood; as it is, Heb. ix. 22. Therefore the sinner must either die himself, or have another to die for him, and in his room. 4. The sacrifice must be offered according to the manner prescribed by God, as to all the rites and ceremonies enjoined. Now we may see all these in Christ's sacrifice. For 1. he himself is the sacrifice, as we find in Heb. vii. 26. ix. 26. x. 10. and frequently elsewhere in that epistle; and 1 Pet. ii. 24. *Who his ownself bare our sins, in his own body on the tree*; and when he had offered up himself as a sacrifice, *he sat down on the right hand of the Majesty on high*; he is the alone sacrifice, that comes properly in the room of elect sinners. 2. As there must be one to offer the sacrifice, so Christ Jesus is the Priest, that offered up the sacrifice of himself: He is not

not only the sacrifice, but the Priest: And in this he differed from other priests, Heb. vii. 26. *Such an high Priest became us, who is holy, harmless, separate from sinners, and made higher than the heavens;* and then follows, *Who needs not daily, as these high-priests, to offer up sacrifices; first for their own sins, and then for the sins of the people; for this he did once, when he offered up himself.* There are three things ordinarily attributed to Christ, as to his sacrifice, to wit, That he was the Sacrifice, the Altar, and the Priest. 1. He was the Sacrifice, in respect of his human nature, which we are not so to understand, as abstracting, and dividing it from his divine nature; for tho' he suffered in the flesh, yet it was the same person that was God that suffered. 2. He was the Altar, by which his sacrifice received a special efficacy, virtue, value, and commendation. As it is said, *The altar sanctifies the offering*; so Christ Jesus, according to his Godhead, was the Altar, which did put an especial excellency on his sufferings, and made them to be of such worth and value; therefore, Heb. ix. 14. it is said, *That he thro' the eternal Spirit, offered up himself without spot unto God.* It was the suffering of the person that was God, that made the sacrifice to be accepted. 3. He was the Priest, and that according to both his natures, each nature concurring, and that jointly, as in one person, to the making of the sacrifice offered up to God acceptable. 3. We have in him a real destruction; but do not mistake the word; it is not so to be understood, as if he were annihilated; or had been utterly destroyed and undone; but the meaning is this, that he was killed, or put to death, and his soul separated from his body: In which respect he ceased to be what he was before for a time, having been really slain, dead and buried. And 4. All this was according to God's prescription, and appointment in the covenant of redemption; *this commandment* (saith he, John x. 18.) *have I received of my Fa-*

ther, to wit, *that I ſhould lay down my life for my ſheep*; and moſt emphatically he ſays, John xiv. 13. *As my Father gave me commandment, even ſo* (mark, *even ſo*, moſt exactly, according to the commandment) *do* I. It was all, as to every circumſtance, ordered according to the good pleaſure of God, who was pleaſed thus to bruiſe him, and to put him to grief.

The *1ſt uſe* of it ſerves, to teach us how to conceive, and conſider of Chriſt's death, and ſufferings aright, to wit, even as a ſacrifice deſigned by God, to come in the room of elect ſinners; and how to look upon his death, not as the ordinary death of ordinary or meer men, who by neceſſity of nature die; but to look on it as being appointed of God, to be a ſacrifice properly ſo taken, for the ſins of his people.

2dly, This ſerves to clear ſome truths, concerning our Lord Jeſus his ſacrifice: For we muſt conſider it, as ſatisfying to juſtice, and meritoriouſly procuring the eſcaping from wrath, and alſo the ſalvation of them for whom he interpoſed. It is from the groſs ignorance, or from the wicked denial of this ground, that the damnable deniers of Chriſt's ſatisfaction, do alſo deny the propriety of his ſacrifice on earth, and confine it to heaven; whereas, it is bounded to his death; though by virtue of this one offering, he continues to interceed for us in heaven.

3dly, It teaches ſinners what is the native uſe which they ſhould make of this ſacrifice; they ſhould look upon it, as the only ſacrifice to prevent eternal death, and the curſe of God; and ſo it demonſtrates to us, that either Jeſus Chriſt muſt be received by faith, and his ſacrifice reſted on, or we muſt reſolve to meet the wrath, and the curſe of God ourſelves in our own perſons.

4thly, It ſerves to clear up to us the way and tract of grace; to wit, how it came to paſs, that our Lord, who was innocent, and without ſin, was ſo bruiſed, and

and put to grief: He came to be a propitiation for the sins of his people, and placed himself in our room, as our Surety, as a sin-offering for us. It would doubtless resolve many questions and doubts, that arise in the hearts of believers, if this were well understood. They may say, we should have been in such and such a sad condition, this and that terrible thing would have come on us, if he had not interposed. Never enough can those words be spoken and thought of, that we have, 2 Cor. v. ult. *He was made sin for us, who knew no sin, that we might be made the righteousness of God in him.*

5thly, It serves for great consolation to believers, who have betaken themselves to Christ, and have many accusations for sin to engage with, that his death was to be properly a sacrifice for sin; and was so accepted of God in their room: So that ye see the right notion of Christ's death, is a matter of no little moment; *Christ crucified* being the very substance of the gospel. It helps much to keep alive the impression of our sinfulness, and of the goodness of God, and gives us direction how to escape wrath, by putting him in our room. There is nothing wherein people more readily miscarry, in making of their peace with God, than in not making the right use of Christ, and of his sacrifice and death; some praying for pardon of sin from him, and not for him, or for his sake, when they know not what they are saying, as we hinted before; some praying for strength from him for duty, that they may do for themselves, not considering that we are are justified by his interposing in our room, and by faith's closing with him, under that consideration, as appearing himself at the bar of justice; and the Lord accepting of him in the room of elect sinners. This being well considered, it gives faith much clearness how to know when the soul rightly aims to partake of the benefit of his sufferings.

2dly, For clearing this a little further, we should

know, that there are, as divines obſerve, four or five ways, how the death of Chriſt is to be conſidered; or how Chriſt, in procuring by his death, redemption, peace, and pardon to ſinners is holden forth in ſcripture. 1. He purchaſes redemption, and pardon of ſin meritoriouſly, or he merits it by his death; this reſpects the value of Chriſt's ſufferings and ſatisfaction; ſo that if we conſider Chriſt in himſelf, and the elect in themſelves, his death and ſufferings are more, than if all the elect had ſuffered eternally in hell. 2. His death is conſidered, as a ſatisfaction; and this looks to the wrong that men by ſin have done to God. That the finite creature durſt be ſo inſolent as to break God's command; it required a ſatisfaction equivalent to the wrong done. Though the word *ſatisfaction* be not in ſcripture, yet the *thing* is; Chriſt Jeſus, for the reſtoring of God's honour, that was, as to the manifeſtation of it, wronged by man's ſin, comes in to perform the will of God, and to ſatisfy for the wrong done him by man, that it may be made known that God is holy and juſt, who will needs avenge ſin on his own Son, the holy and innocent Surety, when he interpoſes in the room of the ſinner, which vindicates the ſpotleſs juſtice and ſovereignty of God as much, if not more, than if it had exacted the ſatisfaction of the ſinners themſelves; as it is, Rom. iii. 16. *To declare his righteouſneſs, that he might be juſt, and the juſtifier of him that believeth in Jeſus.* 3. Chriſt's death is conſidered as a *redemption* of man from ſin, the law, and the curſe, becauſe liable to a debt which he cannot of himſelf pay; and his death was in this reſpect a paying of the debt that man was owing, and looſing of the captive and impriſoned ſinner; even as when a piece of land is mortgaged, and a perſon comes in, and pays that for which it was mortgaged: So Jeſus Chriſt comes in, and as it were, aſks what are theſe men owing? and what is due to them? It is anſwered, They are ſinners; death and the curſe are due to them.

them. Well, saith he, I will take their debt on myself, I will pay their ransom, by undergoing all that was due to them. *He hath redeemed us from the curse of the law*, saith the apostle, Gal. iii. 13. *being made a curse for us, that the blessing of Abraham might come on us Gentiles.* And so Christ's death in this respect, is to be looked on, as a laying down of the same price that justice would have exacted of men: His death is the paying of our ransom, and satisfying of the account that was due by us. 4. His death is considered, as it furthered the work of the redemption of elect sinners, by a *powerful annulling* of the obligation that was against us, and by a *powerful overcoming* of all enemies that kept us captive; he engaged with the devil, and that wherein he seemed to be strongest; he tore the obligation that stood over sinners heads, as it is, Col. iii. 14, 15. blotting out the hand-writing of ordinances that was against us, and that was contrary to us; he took it out of the way, nailing it to his cross, and having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. In this respect though his death be one of the lowest steps of his humiliation; yet considering him, as in it, prevailing over the devil, and other enemies, he is to be looked on as powerfully working, and efficaciously perfecting our salvation. In the former respect, he pays God the debt that was due by sinners; in the latter respect, considering the devil, and spiritual enemies, as so many jailors, keeping sinners prisoners; he, by his death, wrings, as it were, the keys out of their hands, and sets the prisoners free. 5. Christ's death is considered, as in the text, an *offering* and *sacrifice* for sin: In this respect, it looks to God as displeased with man; and our Lord Jesus interposes to pacify him, and to make him well pleased; and that by the means of his death, God's peace, favour and friendship may be recovered to poor sinful men. All these considerations of the death of Christ,

Christ, are but one and the same upon the whole; yet thus diversified, they serve to shew, how unexpressibly much sinners are obliged to Christ; what great advantages they have by him, and what a desperate condition they are in, who are without him, having nothing to satisfy justice, or to pay their debt with.

2dly, We said, that this sacrifice was especially offered by him, in his death; therefore he is said to offer this sacrifice on the cross. He himself as Peter hath it, 1. 2. 24. bare our sins in his body, on the tree; Heb. ix. at the close; and Heb. x. 14. it is said, that he once offered up himself to bear the sins of many; and by his once offering he hath perfected for ever those who are sanctified: So that this offering is to be applied to that which he suffered on earth before he ascended; and it is in this respect, that he is a propitiatory sacrifice; though, as I said, the virtue thereof is still communicated by him, now when he is in heaven.

Use. This serves to remove two errors about Christ's sacrifice. The first is, that which bounds and limits Christ's offering and priest-hood to his going to heaven, thereby to enervate the efficacy of his sufferings and death, quite contrary to this scripture, wherein the prophet explaining his sufferings on earth, calleth them *an offering for sin*. The second is, that blasphemous conceit and fancy of the Papists, who account their abominable mass a propitiatory sacrifice, for taking away the sins of the quick and of the dead; which as it is most horrid blasphemy, so it is most expressly against this text; for if Christ's sacrifice, for the taking away of sin, be peculiarly applied to his humiliation and death, which brought with it such a change, as made him not to be for a time, what he was before. Then certainly there can be nothing of that name, there being no other thing, to which the properties of a real sacrifice can agree, but to this only. *3dly*, I said, that Christ's offering up of himself in a sacrifice, was

was in his soul as well as in his body, and that he was therein obnoxious to the wrath of God; that is, as he stood Surety for the elect, and had the cup of wrath put into his hand, he suffered not only in his body, but also and mainly in his soul, which the Jews could not reach; and he is here holden forth as a sin-offering in his soul; yea, considering that it was the wrath of God, and his curse due to the elect, that he had to deal with, his soul was more capable to be affected with it than his body. Hence he says, when no hand of man touched him, John xii. 27. *Now is my soul troubled, and what shall I say?* And Matth. xxvi. 38. and Luke xxii. 44. *Now is my soul exceeding sorrowful, even unto death; and being in an agony he prayed*, &c. That which looked like strong armies mustered and drawn up against him, was not the soldiers that came to take him, nor the bodily death, which was quickly to follow; but it was the Father's coming with his awakened sword, to exact of him the debt due by the elect, and to be avenged on him for their wrongs, and his being to step into their room, and to be smitten with that awakened and prepared sword, and to offer himself the sacrifice, as he had long before engaged. Here, O! here was the heat and strength of the conflict.

Use. This shews, 1. What a dear price Christ payed for sinners. 2. The severity of the justice of God, in exacting the elects debt of the Surety. 3. How much we are obliged to Christ, who so willingly undertook the debt, and was so ready to pay it, though it cost him not only external and bodily sufferings, but soul suffering, and put him to encounter with God's wrath and curse. We are perswaded, could we conceive, and speak aright of these sufferings, that there is a great mystery here: And really it is a wonder that we are not more affected with it, even to consider, that such miserable creatures who were pursued by justice, and could do nothing to avert the stroke

ſtroke of it, ſhould have ſuch a great glorious Perſon, as the Son of God, interpoſe himſelf on their behalf; and that the Father ſhould ſpare the poor ſinful enemies, and make a way for them to eſcape, by the diverting of his juſtice from purſuing them, and by making it take hold of the Son of his boſom, exacting the debt ſeverely from him. O what a wonder is this! That the Lord ſhould paſs by the enemy, and ſatisfy himſelf of his own Son; yea, that God ſhould even take on himſelf the place of a midſman, and ſatisfy himſelf, that God ſhould be in Chriſt reconciling the world to himſelf. This, this is the wonder. Herein infinite wiſdom, pure and ſpotleſs juſtice, holineſs and faithfulneſs, grace and mercy, to the admiration of men and angels appear, and ſhine forth moſt radiantly. It can hardly be known, in which of theſe the glory of God ſhines moſt, in this great and glorious work of redemption. But of them all, we may ſay to you elect, and believing ſinners, what could our Lord Jeſus do more for your ſalvation? I ſay, what could he do more, than to offer up himſelf a propitiatory ſacrifice for your ſins? In the goſpel, he calleth upon you to make uſe of it, that by virtue of his ſacrifice, your peace may be made with God; as it is, 1 John ii. 1, 2. *If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous*; and then follows, *He is the propitiation for our ſins.* This may give full ground to ſinners to go upon, in their application to God, for pardon and peace, even this, that he hath made himſelf a ſacrifice for ſetting of them free, for whom he offered himſelf a ſacrifice. O! ſinners, admire him, employ, and make uſe of his interceſſion in the court of heaven: Improve and welcome theſe glad tidings, and let it never be ſaid or heard of, that he was offered up a ſacrifice, and that ye would not admit of the benefit of it; that ye would not accept of him, to be a days man, betwixt God and you, to remove all grounds of quarrel. O! For Chriſt's

ſake,

sake, and as ye love your souls, go, and seek grace to make the right use of his sacrifice, in order to the obtaining of the pardon of your sin, and the making of your peace with God: Let himself powerfully persuade you to, and prevail with you, in this incomparably greatest of all concerns.

SERMON XL.

ISAIAH LIII. *Verse* 10.

Verse 10.—*When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.*

WHERE there is any light and knowledge of a Godhead amongst men, there is this impression on them, that it is a dreadful thing to have a controversy lying over betwixt God and them unremoved: and upon this ground it is, that as naturally the conscience doth challenge, for the provoking of God, so men, according to the light they have, are set on, to seek after this, and that, and the other mean and way, to get God appeased, and the conscience quieted; and its like that this hath descended to men from Noah, that the most part of them have thought on the mean of sacrifices, by them to make their peace with God; so the Lord taught the family of Adam, after the fall; and Noah renewed it, after his coming out of the ark; and it is probable (as I said) some-

what of this hath abode with, and ſtuck to men, even when they degenerated and apoſtatized from God, and offered ſacrifices to devils, though not intentionally, but unto God in their account: and indeed it is no marvel that fleſh and blood be here at a ſtand, and made to ſay, *Wherewithal ſhall we come before God?* But we have this advantage by the goſpel; That in it, the Lord hath ſhewed to us, what it is that ſatisfieth juſtice, and takes away ſin, and the curſe; and that it is even this in the text: *Thou ſhalt make his ſoul an offering for ſin:* There is no other thing that a ſinner can bring with him, that can be accepted, or that can make him to be accepted of God.

We have hinted at ſome things from the words already, and ſhewed, that Chriſt's ſacrifice is called *an offering for ſin*, as excluding all others and as expreſſing the nature and ends of it: We ſhall now ſpeak to one thing more, which is the *4th* implied in this expreſſion; and it is this, That though atonement and ſatisfaction to God can be made by no other ſacrifice or offering, yet there is an atonement and ſatisfaction, that may be made by Chriſt's offering: Hence he is called *an offering for ſin:* not only becauſe it excludes all others, but alſo becauſe he is accepted for that very end, as a propitiation for the ſins of them, for whom he ſuffered, and offered himſelf in a ſacrifice; as this is denied to all other things (as we juſt now ſaid) ſo it is applied and appropriated to him, and his offering, as Heb. x. 10. By the which will we are ſanctified, through the offering of the body of Jeſus Chriſt, once for all. Verſe 12. This man after he had offered one ſacrifice for ſins, for ever ſat down on the right hand of God. And ver. 14. For by one offering he hath perfected for ever, them that are ſanctified: this is the great thing that the apoſtle aims at, in that diſpute, not only to caſt the Levitical offerings, as to the removing of ſin and the curſe, and making of ſinners peace with God, but to commend this

this *one offering, as able to save to the uttermost, all that come unto God through it:* And according to this, we have that great question answered to poor sinners; 'wherewithal shall we come before the Lord, and 'bow ourselves before the most high God? He hath 'shewed thee, O man! what is meet, and what the 'Lord requireth of thee.' That there is nothing but this one sacrifice of Christ, that will do the turn; and this will do it most infallibly, and most fully as to the procuring of pardon of sin, and the making of their peace with God; so that by the right making use of this sacrifice, a sinner may most really expect remission of sins, and peace with God, and his friendship, as if sin had never been; for otherways Christ could not be called the *sin offering* or *an offering for sin;* if he were not accepted in room of the sinner that comes to him.

To clear it a little, there are *four* things, in and about this sacrifice, to make out this, and to prove, that a sinner, that makes use of this sacrifice, may expect the pardon of sin, and peace with God. The *1st*, is the excellency of his offering, *He offered himself*, as it is, Heb. vii. 27. and Heb. x. 10, 12, 14. the offering up of himself, and of his blessed body on the tree, was another sort of sacrifice than all these bulls, rams, and goats, offered under the law, that were but types of him. The *2d*, is the excellency of the person, that offered up this offering which is in effect the excellency of the priest. As the sacrifice was excellent beyond all other sacrifices, so also is the priest above all other priests, Heb. vii. 26. *Such an high priest became us, who is holy, harmless, undefiled, separate from sinners:* A priest, who is the Son, and is set over the house, as the heir: and though the human nature was the sacrifice, yet, as was said before, not as abstracted from the divine nature, the person being but one, and so the priest offering commends the sacrifice offered, and makes, that it cannot but be accepted.

The 3*d* is his willing condescending to be the sin-offering, to interpose himself, and to become this sacrifice, out of respect to the honour of God, that his justice might be vindicated and satisfied; and that thereby access might be made, for shewing mercy to the heirs of salvation; which exceedingly commends this sacrifice, according to that of John x. 17. *Therefore doth my Father love me, because I lay down my life, that I might take it again: No man taketh my life from me; but I lay it down of myself, and take it again.* It commends his sacrifice, that he was not constrained to it, but did it most willingly, and with delight. It is true, if we look to him, as the eternal Son of God, and the second Person of the blessed Trinity, he could not but be loved of the Father, as well before his incarnation, as after. But when he says, *Therefore doth my Father love me*, it is to be understood, on account of his voluntary condescending, as Mediator, to do his Father's will; and out of respect to his honour engaging, and according to his engagement, satisfying his justice for the elect. And this cannot but commend his offering, that such a glorious Person, who was holy, harmless, and undefiled, should out of tenderness to the honour of God; and that the wrong done to it by sinners might be repaired; and out of love to the elect, should condescend to stoop so low, as to make himself a sin-offering. This regard for the honour of God, and willing condescendency to suffer for the repairing of it, is abundantly valuable, above the disrespect that sinners evidenced to the honour of God by their sinning. The 4*th* is the covenant, which is the ground of this offering, and that whereby it is regulated, and the terms of it. It was not an undertaking, as a price of will-worship, but according to the deliberate counsel, and foreknowledge of God; wherein it was determined, that the Son should become surety, and be made liable for the debt of the elect, and be an offering for their sins,

and

and so freedom from sin and wrath should accrue to elect sinners: And all this being concluded in the covenant of redemption, his offering could not but be accepted for us; the Lord having condescended on the articles of that covenant for this very end.

This *doctrine* is of very great and excellent concernment to sinners, and were there any such wakening and rousing amongst us, that souls were put to say, and cry, *What shall we do to be saved?* the opening of this truth, to wit, that Christ is a sin-offering for sinners; and that by his offering the atonement is made, would be much more acceptable and refreshing. And therefore let this be the first *use*, that tho' there be nothing imaginable, that can be brought before God, which will be acceptable to him, as a satisfaction to his justice; yet here there is a ransom found, by the offering whereof to God, a soul that is lying under a sense of sin, and apprehensions of wrath may expect absolution. This is in effect that which Elihu says, Job xxxiii. *If there be an interpreter, one of a thousand to shew unto man his righteousness, then he is gracious unto him, and saith, Deliver him from going down to the pit, I have found a ransom.* Here is the ransom, our Lord Jesus Christ stepping in, in sinners room, and offering himself up a sacrifice to satisfy the justice of God; so that a sinner in applying of that, may come to be in good terms with God. And are not these glad tidings of great joy, that an offering is provided, a ransom paid, and a way found out, how sinners liable to the curse, may expect freedom? It is no small matter, that God hath given this subject to us to speak of, and to you to hear of; that the torturing anxiety of a soul driven almost to despair, may have this for an answer; even the blood of Jesus, *that blood of sprinkling that purges the conscience from dead works;* which as it satisfies justice, so it quiets the conscience of the sinner, that flies unto it, and makes right use of it. It would become sinners well, to think

think more of these glad tidings, and to study to have them always renewed. There are many parts of the world, wherein men are sacrificing beasts, some lambs, some rams, some other beasts; and some it may be, the first-born of their bodies, for the sin of their souls; (and which is lamentable, sacrificing these things to the devil, and not to God) and yet all that will not do. For not having heard of this offering, they cannot make use of it, neither can their conscience ever be quiet. But our Lord Jesus hath sent this blessed news to us, and hath shewed us what is the sin-offering, the atonement, and propitiatory sacrifice. We need not send our children through the fire, or bring any other offering to God, to appease his wrath: He hath given us his Son, and hath accepted him for a sin-offering, and hath told us, that this shall be as sufficient and satisfying, as if we had made satisfaction ourselves. Here, O! here is the wonder, even a wonder of wonders.

Use 2. See here the way how we come to life by Christ; it is imported in this doctrine to be by Christ's being made an offering for us. It is not our praying to him as God, nor by our holy living, nor by his working holiness in us; (though these ought, and will be in some measure, where he is made use of aright,) but by his offering up himself a sacrifice for us, and by God's imputing it to us; and considering that Christ Jesus is the offering in our room, and that thereby God is pacified, and sin and wrath removed, there can no other way be conceived, how we are made partakers of it, but by *imputation*. This will be the more clear, if we consider, that the same way that our sins became Christ's, the same way his righteousness becomes ours; or the same way that justice laid claim to him for our debt, the same way we claim to his righteousness. Now it is blasphemous to think, that our sin became his any other way, but that legally he entering himself as our surety, our sin

was

was reckoned on his ſcore; even ſo his righteouſneſs becomes ours, by being imputed to us: So the apoſtle ſays, 2 Cor. v. ult. *He was made ſin for us, who knew no ſin, that we might be made the righteouſneſs of God in him*, and have his righteouſneſs derived to us. It were good that we ſhould learn how to attain to this righteouſneſs, even by preſenting him to juſtice, as Surety for our debt; and by taking hold of his righteouſneſs to ground our plea upon, when we come to reckon with God for our ſins: And we think that there is here a clear ground, for refuting of that way of juſtification by any thing inherent in ourſelves. For if it be by his offering, that we are juſtified, then it is by nothing in ourſelves: Now this name that Chriſt's ſufferings has, is an evidence that it is that which ſatisfies God, and abſolves us, as the alone meritorious and procuring cauſe; and therefore there is no other thing that we can derive our juſtification from, but his righteouſneſs only.

Uſe 3. Seeing by Chriſt's offering there is a ranſom found, and an atonement made; and ſince it is offered in the goſpel, we pray you, in the name of the Lord, take hold of and improve this offering; let every one that hears that Chriſt is the *ſin-offering*, endeavour to have him to be their ſin-offering. There are none that know, and find that they have ſinned, but they ſhould think of a ſatisfaction; and here it is, and there is ground to exhort you to make uſe of it, and to encourage you to it, becauſe this is the very end of his ſuffering; and he is fully furniſhed completely to accompliſh it. If there were no acceſs to life by this offering, he would not be called a *ſin-offering*, in oppoſition to all other offerings. There is ground therefore to declare this to you, that by Chriſt Jeſus, life and reconciliation is attainable, and that it is actually attained by accepting of this offering. Such as accept of it, and reſt upon it, ſhall find acceptation with God, and freedom from ſin and wrath, by virtue thereof.

thereof. It is a common queſtion, What ſhall we do? We do all we can or are able; but if we were ſtudying a long time to tell you, this is it, even to make uſe of Chriſt's offering. This, and this only, will anſwer your end completely, and nothing elſe will do it.

The *4th Uſe* is of ſtrong conſolation to all who lay hold on Chriſt, he is the ſin-offering, that procures the taking away of ſin and wrath, and that procures friendſhip with God; and there is no imputation of ſin, nor *condemnation to them who are in him*, Rom. viii. 1. And hence is that triumph, verſe 24. *Who ſhall lay any thing to the charge of God's elect? It is God that juſtifieth. Who is he that will condemn? It is Chriſt that died, yea, rather that is riſen again*, &c. If juſtice were coming to execute the ſentence, what can it ſay to the believer? Jeſus Chriſt hath ſtepped in betwixt wrath and him; and as to God's acceptation, he alone is counted the ſin-offering; and as thoſe who under the law offered the typical ſacrifices, had acceſs to the ordinances, and were ſanctified, as to the purifying of the fleſh; ſo much more is this offering able to purify the conſcience, and to purge it from dead works, and to give a fair acceſs to the promiſes of life, and to the favour of God, to all them who make uſe of it, as if they had never ſinned. I know much conſolation will appear in this when Chriſt's offering is truſted to. But ſome will ſay, how ſhall we make uſe of Chriſt's offering? And others will aſk, how ſhall we know, if we have made right uſe of it? And would to God, that ſouls were beaten off from their pride and ſecurity, and brought under the conviction of a neceſſity of depending on Chriſt, he would diſcover both to them: But before we anſwer the queſtion, there are two things we would preſuppoſe. 1. We preſuppoſe that the ſoul is made ſenſible of its need of Chriſt's ſacrifice, from the apprehenſion it hath of a quarrel betwixt God and it; and from the fear

fear of his wrath becauſe of ſin; elſe the aſking of ſuch a queſtion is to no purpoſe: For, as we hinted before, the offering of a ſacrifice implies the confeſſion of guilt, ſo relying on Chriſt's ſacrifice, preſuppoſes ſenſe of ſin; e'er a ſoul can make uſe of his offering, it muſt know its deſert was utter deſtruction. 2. We preſuppoſe, that the ſoul is deſirous to be reconciled to God, and to have peace with him, to which end Chriſt is the means; and there will be no reſpect had to the means, except there be a reſpect had to the end, as it is, Heb. xi. 6. He that comes to God, muſt believe that he is, and that he is the rewarder of them that ſeek him diligently; where there is implied in the comer, a deſire to approach to God, and an expectation of ſome benefit to be had from him; or as the word is, Heb. vii. 27. he is able to ſave to the uttermoſt, all that come to God by him; which implies the ſinner's being ſenſible of his loſt condition, his deſire of reconciliation; and then Chriſt's offering comes in, as the means, to bring about, and obtain that end. But theſe being preſuppoſed, the great thing wherein the anſwer of the queſtion lies, how to make uſe of Chriſt's offering for the attaining of that end, of pardon of ſin, and peace with God, ſeems to be holden forth in thoſe words, Heb. vii. 25. *He is able to ſave to the uttermoſt, them that come unto God by him:* And therein we may conſider ſinners deſire of peace with God, and the right underſtanding of Chriſt, in reference to that end in theſe three. 1. To have the breach made up with God, in reſpect of their ſtate. 2. For quieting the conſcience, in reſpect of particular accuſations. 3. For the making up of their defects in grace, as well as for the removing of ſin. And as a right knowledge of Chriſt in theſe three particulars, points out the way of a ſinner's coming to Chriſt; ſo a ſinners going on in this way, evidenceth a right improving of him, which will ſerve to anſwer both the queſtions,

to wit, How to make use of Christ's offering? and, How to know that we are making use of it aright?

For the *first*, to wit, going to God by Christ. 1. It is opposed to going to God, in our own strength. 2. It is opposed to trusting to any thing else in our coming to God, for making up the breach. 3. It implies the sinner's laying hold of Christ, as the *daysman*, by whom he expects to obtain friendship with God. There are some scriptural similitudes, whereof if we could rightly conceive, and apply them to this purpose, they might serve much to clear it. There is a distance, which, like a gulf, is fixed betwixt God and man; a soul then comes to God by Christ, as one goes over a gulf by a bridge; hinted at by the apostle, Heb. x. 19, 20. Having therefore boldness to enter into the holiest, by the blood of Jesus, by a new and living way which he hath consecrated to us thro' the vail, which is his flesh. We take the force of the similitude to lie in this, That as one that hath a vail betwixt him and another, whom he desires to approach to, must go through the vail, e'er he get to that other; so here Christ's flesh being the vail, he by his death hath rent it, that sinners might go through that rent, or breach, to God; that is, when all was before shut up, betwixt God and sinners, Christ was content, that a rent should be made in his body, through which they might come to God; coming to God by Christ in this sense, is to walk, as it were, on Christ's sufferings as a bridge, and to have no other place or ground to stand, or walk on to God, but this. Again John x. Christ calls himself the *door; I am the door;* and John xiv. to the same purpose he is called the *way;* to let us know, that as none can come into a house, but by the door, nor can come to the end of their journey, but by the way that leads to it; so heaven being shut up, and closed upon sinners, any that would have entry into it, must betake themselves to Christ by faith; for by faith in him, the door is opened,

pened, and the way paved to heaven. It is a good ſign, when the ſinner lays aſide reckoning by himſelf to make uſe of Chriſt's ſatisfaction for payment of his debt: So that if he were to appear at the bar of juſtice, his anſwer would not be, That if he had done a fault, he had made, or would make ſatisfaction; nor that he prayed, and repented, and ſought mercy; but this, that he owned his guilt, and made uſe of Chriſt's ſacrifice. So Paul ſpeaking, when renewed, in oppoſition to what he was, while a Phariſee, ſays, Phil. iii. That 'he counts all things to be but loſs and dung, 'for the excellency of the knowledge of Chriſt, that 'he may be found in him, not having his own righte-'ouſneſs, which is according to the law, but that 'which is through the faith of Chriſt.' When he thinks on the day of judgment, and where he will hide himſelf in that day, when the queſtion ſhall be aſked, Where art thou? his deſire and reſolution is, to give this anſwer, I am in Chriſt, Lord, I have no righteouſneſs of my own to truſt to; I will never make mention of my painfulneſs in my miniſtry, of the tenderneſs of my walk, nor of any thing elſe of that kind; but I will lay hold of Chriſt's righteouſneſs, and will ſay, Lord, here is much debt on my ſcore, but there is a righteouſneſs to which I am fled by faith, and on this I will ground all my anſwers. This righteouſneſs is in Chriſt, as the purchaſer thereof, and it is ours by faith, when we betake ourſelves to it, to make it the ground of our claim; even as if a number of men were purſued for debt before a judge, and one ſhould come in, and ſay, I have paid ſo much; and another ſhould ſay, bate me a part, and I will pay the reſt; and a third ſhould ſay, give me a day and time, and I will ſatisfy; and a fourth poor man ſhould come and ſay, I have, indeed, nothing myſelf to pay my debt with, but I betake myſelf to the reſponſal Surety, who hath payed all for ſuch as betake themſelves to him. This is faith's anſwering and arguing; it will never

ſhift the debt, nor yet admit of the final ſentence of condemnation, though readily acknowledged to be deſerved: But it pleads Chriſt's ſatisfaction, as that which will be acceptable, though the ſinner can do nothing of himſelf. In a word, this way of pleading is upon the one ſide, an utter denying of the man's ſelf; and of all that is, or can be in him, for attaining of righteouſneſs; and upon the other ſide, an truſting of himſelf to Chriſt, for the attaining of that which he hath not in himſelf. It is not only faith, if it were poſſible to ſeparate theſe two, to deny our own righteouſneſs, but by the exerciſe of it, there muſt be a coming to God through the righteouſneſs of Chriſt.

The 2*d* thing wherein the exerciſe of faith conſiſts, is in the improving of Chriſt's ſacrifice in reference to particular accuſations of conſcience; for even when a ſoul hath fled to Chriſt, and made uſe of his ſacrifice for pardon of ſin, and for peace with God, it will not be free from accuſations, and from new accounts; and therefore the exerciſe of faith is to be continued in the making uſe of this offering, in reference to theſe particulars, as well as in reference to the making of our peace with God at firſt; in which reſpect, faith is called a *ſhield*, Eph. vi. 16. When new guilt is contracted, and when temptation ſays to the believer, is this the goodneſs of your purpoſes and reſolutions, which have been like flax before the fire? no ſooner waſt thou aſſaulted, but thou waſt much foiled, and prevailed over; the ſoul runs to this ſame buckler or ſhield; and though every one of theſe accuſations be like a fiery dart that would ſet the conſcience on a flame; yet by faith the dart is kept off, or the venom of it ſucked out ſo that it burns not, and it makes the ſoul to ſay, though I cannot ſatisfy for the debt, yet there is that in Chriſt's righteouſneſs, whereto I fly, which can do it; and if we look to that, which entertains tormenting exerciſes, that ſpeak evil of the grace of God, we ſhall find it to be this; to wit, when ſouls come

come to diſpute, and debate with accuſations of conſciences, and do not interpoſe the ſhield of faith, taking hold of Chriſt's righteouſneſs to anſwer for them; for ſometimes a ſoul will betake itſelf to Chriſt's righteouſneſs for peace at firſt, and will look upon itſelf, as bound to keep, and maintain its own peace; and will, upon the whole, think that it is but a ſort of baffling, or profaning of Chriſt's righteouſneſs, if we may ſo ſpeak, to be making daily uſe of it, for anſwering of new accuſations. And ſuch will be ready to ſay, ſhould not a believer be holy? and we ſay, that he ſhould, and that it were to abuſe the ſpiritual armour, to take one piece of it, and not all; but this we ſay likewiſe, that when one makes uſe of the *ſword of the ſpirit*, he may warrantably make uſe of the *ſhield of faith alſo*. Failing in this, that is, when Chriſt's righteouſneſs is not made uſe of, in reference to particular accuſations, it mightily indiſpoſeth many ſerious ſouls, for making uſe of the reſt of the weapons of their ſpiritual warfare; and therefore, as ye ſhould exerciſe faith in general, for reconciling you to God, as to your ſtate, ſo ye ſhould exerciſe faith on Chriſt's offering for doing away of particular quarrels, and for ſilencing of particular accuſations, which is to be daily waſhing at the fountain. In ſhort, as to the other queſtion, this may be a mark of a perſon that is making a right uſe of Chriſt's offering for his peace, if he be daily making uſe of his offering, for quenching and ſilencing of particular accuſations of conſcience.

The 3*d* thing, wherein this exerciſe of faith in the making uſe of Chriſt's ſacrifice conſiſts, is, in reference to the defects of our grace. We have indeed much need of Chriſt, and he hath much good in him, for the helping of grace, for the amending of weak faith, and love, and other graces, as well as for obtaining pardon of ſin, and of peace with God; and yet oftentimes, thoſe who are making uſe of Chriſt in the two former reſpects, are in hazard, and ready to think,

think, that they ſhould believe more, love more, and exerciſe other graces more, of themſelves. But we are to make uſe of him, for helping defects of grace, as well as for theſe other things. By this, I mean, not only the making uſe of Chriſt meritoriouſly; and ſo that we ſhould look on faith, love, repentance, and every other grace, as purchaſed by him, as well as peace with God; and that we ſhould make uſe of Chriſt's offering for attaining of theſe; but I alſo mean, that we ſhould make uſe of Chriſt, as a prieſt, to make his own offering effectual, for attaining all the benefits of his purchaſe: conſidering that he is able to ſave to the uttermoſt, all thoſe that come unto God by him. The apoſtle goeth on this ground, Heb. x. 19, 20. *Seeing we have ſuch an High-prieſt*, and ſuch an offering, *let us draw near with full aſſurance of faith*, &c. And if we aſk what this is? It is of large extent; it is even to make uſe of Chriſt as a prieſt, not only as the object of faith, and as the procurer and worker of faith, but alſo for the confirmation of weak faith; it is a looking to him, to have the weak faith, that we dare ſcarcely truſt to, made ſtrong, or truſting of our weak faith to him, to carry us thro', when we dare not well lean to it. In the firſt reſpect we do by faith truſt to Chriſt's righteouſneſs; in this laſt reſpect, we truſt our faith to him, and look to him not only for pardon, but for making faith, to keep its hold of him; and as it was with that poor man ſpoken of, Mark ix. who upon the one ſide betakes himſelf to Chriſt, *If thou canſt do any thing, have compaſſion on us, and help us;* and on the other ſide, being in a holy impatiency, finding his faith like to fail and miſgive, when Chriſt ſays to him, *If thou canſt believe, all things are poſſible to him that believes*, he cries out, in that his holy impatience, *Lord, I believe, help thou my unbelief;* he acknowledges his unbelief, as well as his faith, and truſts Chriſt with the helping of his faith, and holding together the ſhreads of it, if

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we may ſo ſpeak, when it was like to fall aſunder. Our doing thus, evidenceth a more full denying of ourſelves, when we dare not truſt our own believing, but as it is committed to Chriſt, and when there is a depending on him, both for the benefit we expect, and for the application of it. That word of the apoſtle, Phil. iii. 12. is excellent to this purpoſe, *That I may apprehend that for which I am apprehended of Chriſt Jeſus.* As alſo that of, 1 Pet. i. 10. *Who are kept through faith by the power of God.* So then, in anſwer to both the queſtions, 1. How to make uſe of Chriſt's ſacrifice? And 2. how to know if we have made, or do make uſe of it aright? We ſay in ſhort, as to the *firſt*, that there muſt firſt be a relying on his merit, for the buying or procuring of our peace, and a laying hold of it for that end. *Secondly*, When temptations ariſe, there muſt be a conſtant, daily flying by faith to his ſacrifice, as to a ſhield, or as to a ſtore-houſe; which he himſelf calleth *an abiding in him*, John xv. 3. There muſt be application made to Chriſt, as a prieſt, not only to remove daily contracted guilt, but alſo to heal the infirmity and weakneſs of our graces, eſpecially of faith and love, truſting him to bring our faith and love to perfection. It is a ſweet word which we have, Pſal. ciii. *He healeth all thy diſeaſes.* As to the 2*d* queſtion, we ſay, that a perſon may look on himſelf, as making right uſe of Chriſt's righteouſneſs, when he is daily depending on him in theſe fore-mentioned reſpects, who, if he were to appear before God, it is Chriſt's righteouſneſs only that he would build on; he is alſo daily making uſe of him, to anſwer accuſations as they occur, and dares not truſt to his own faith, but as it is committed to Chriſt; conſidering, that as faith is in himſelf, it is daily in hazard to be extinguiſhed; and we may add, that he ſo makes uſe of Chriſt, as that he dares not go to God without him; as the word is, Heb. vii. 25. *Them that come to God by him*, he comes unto God by Chriſt,

Chriſt, in prayer, in praiſes, and in every other duty of worſhip. The apoſtle to this purpoſe ſays, Heb. xiii. 15. *By him therefore, let us offer the ſacrifice of praiſe to God.* The believing ſoul is never right until its all be put in his hand: Though all theſe be not diſtinct, and explicit in the perſon's making uſe of Chriſt's ſacrifice; yet he expects that the application of the benefits which Chriſt hath purchaſed to him, ſhall be made good to him, by virtue of that ſame purchaſe, and that he who is the *author*, will alſo be *the finiſher of his faith.* The ſum and ſubſtance of all is, to ſhew, that as we have much good, by and in Chriſt, if we could make uſe of it; ſo he calleth us to be chearful, and comforted in the making uſe of it, and not to diminiſh our own conſolation, when he hath condeſcended graciouſly thus to extend and enlarge it, with ſo rich, liberal, and bountiful a hand.

SERMON XLI.

ISAIAH LIII. *Verſe* 10.

Verſe 10.—*He ſhall ſee his ſeed, he ſhall prolong his days, and the pleaſure of the Lord ſhall proſper in his hand.*

IT may be thought, and that very juſtly, that there muſt be ſome great and glorious deſign in the contrivance of the work of redemption, that was executed by ſuch a means as the ſuffering of the Son of God;

God; and that there muſt be ſomewhat noble and excellent following on it, that moved the Father to ſend his Son, and the Son to come for this work. This part of the text anſwers, and tells us what is the deſign, *He ſhall ſee his ſeed, he ſhall prolong his days*, &c. He ſhall communicate life to many that were dead, and ſhall beget a generation, that ſhall have life derived from him, as children have from their parents. And ſo this is a third anſwer, for removing of that ſtumbling objection, propoſed in the beginning of the verſe; to wit, How it came to paſs, that the innocent Son of God, *who had done no violence, and who had no guile in his mouth*, was put to ſuch ſufferings? We ſhewed that there were three reaſons given in anſwer to this, 1*ſt*, *It pleaſed the Lord to bruiſe him;* it was the Father's good pleaſure. The 2*d* is, from the nature of his ſufferings, which was to be a ſin-offering, or an offering for ſin, not for his own, but for the ſins of the elect. The 3*d* is, That his ſufferings ſhould have remarkable fruits and effects following them, ſet down in three expreſſions, which are partly prophecies, telling what ſhould be the effects of the ſufferings of the Mediator, and partly promiſes made to the Mediator, declaring what ſhould be his reward for his ſufferings. 1. *He ſhall ſee his ſeed;* that is, many ſhall receive good from his ſufferings. 2. *He ſhall prolong his days;* that is, he ſhall out-live theſe his troubles and ſufferings, and ſhall have a glorious deliverance and reign. 3. *The pleaſure of the Lord ſhall proſper in his hand;* that is, the work that was given him to do, and to finiſh, ſhall proſper well, and no part of it ſhall fail or miſcarry. In the firſt promiſe made to him, or in the firſt effect that ſhould follow on his ſufferings, in theſe words, *He ſhall ſee his ſeed*, we have theſe three. 1. A relation implied betwixt Chriſt and believers; they are his *ſeed*, ſuch as in the next verſe are ſaid to be juſtified by him. It is, in ſhort, many ſhall obtain pardon of ſin, and

juſtification by his death. In this reſpect it is ſaid, Pſal. xlv. penult. *Inſtead of thy fathers, ſhall be thy children, whom thou mayeſt make princes in all the earth.*
2. A prophecy foretelling of the event that ſhould follow Chriſt's ſufferings holding forth this, That our Lord Jeſus ſhould not only have a ſeed, but a numerous ſeed, that ſhould be made ſure to him; and it ſeems to be an alluſion to that which is ſpoken of Abraham, and of others in the Old Teſtament, of whom it is ſaid, they ſhould have ſeed; that is, that many ſhould deſcend of them; but there is more here; for whereas others, while they are living, or in their life-time beget a ſeed, which begetting is interrupted by death; the death of our Lord Jeſus begets his ſeed, or his ſeed are begotten by his death.
3. Conſidering the words as a promiſe, they hold forth this, That tho' our Lord Jeſus ſuffer, and die, yet he ſhall not only have a ſeed, but he ſhall ſee his ſeed, he ſhall out-live his ſufferings and death, and ſhall be delighted in ſeeing of them, who ſhall have the good of his ſufferings; as it is ſaid of *Job*, that *he ſaw his children, or ſeed of the third and fourth generation*; that is, he lived long, and ſaw many that came of him; even ſo, tho' our Lord came to death, and to the grave yet he ſhould not only have a numerous ſeed, and many children, but he ſhould live and ſee them, and that not only for three or four, or ten generations, but for very many generations; and his dying ſhould neither mar his begetting nor the ſeeing of them. And this *ſeeing of his ſeed*, is oppoſed to ſuch parents as are dead, and who, tho' their children and poſterity, be in want, yet they know it not. From the *firſt* of theſe, *obſerve*, That believers are our Lord Jeſus his ſeed, they are come of him, whatever their meanneſs and lowneſs be in the world; and tho' they could not claim kindred to any of externally honeſt rank or quality, yet they are his ſeed: To this purpoſe the apoſtle beſpeaks the believing Corinthians, 1 Cor. 1. 27,

27, 28. 'Ye see your calling, brethren, how that not 'many mighty, not many wise men, after the flesh, 'not many noble are called; but God hath chosen 'the foolish things of this world, to confound the 'wise, *&c.* that no flesh should glory in his presence:' Though ye be not of any high rank or quality in the world, yet *of him are ye in Christ Jesus, who of God is made to us, wisdom, righteousness, sanctification, and redemption: In this* respect Christ is called the *everlasting Father*, Isa. 9. 6. For he is the Father of all believers, that ever had, or shall have life; who are, Psal. xlv. penult. called his *children*.

To clear this a little, you may take it in these four or five respects, or considerations, in which believers are said to be *Christ's seed*, or to be descended of him. 1. In this respect, that as believers, they have their being of him, as children have of their parents, as to their natural being. So believers, as they have spiritual being, are descended from him, and hold their being of him, without whom they had never been believers; and in this respect they are his seed; *first*, because he *meritoriously* purchased life for them, which is the thing here mainly understood, as following immediately upon his sufferings. *Secondly*, Because they have life from him, *efficiently*, as he works it in them, and by the gospel begets them; therefore he is said, 1 Tim. i. 10. *To have brought life and immortality to light by the gospel*, which was not known in many parts of the world, till Christ brought it forth; in this respect, believers are Christ's seed; we are not born believers of our parents, nor have the faith which we have, from the ordinances, nor of ministers, as efficient causes thereof; but it is from our Lord Jesus, who is the believer's Father. Thus believers have an affinity and very near relation to Christ, even to be his own children: And they that would lay claim to faith, or spiritual life, should see well, that it proceeded from love to Jesus Christ, and

that they own themselves indebted to him for it. 2*dly*, They are his *seed*, in respect of the likeness that is betwixt him and them, or in respect of the qualifications that are in them; as they are said, 2 Pet. i. 4. *By the exceeding great and precious promises, to be made partakers of the divine nature;* they have of the same spirit, for the kind, that he, as Mediator, hath in him. And it is in this respect, that Cant. vii. 1. the believer is called the *Prince's daughter*, which especially looks to the spiritual, generous, and noble qualifications that are derived from Christ to the believer. Hence believers are said to have the *spirit of sons*, when all others, though they be the greatest in the world, have but the spirit of servants, and their generosity is nothing to that of believers, who are *made partakers of the divine nature.* We have not, says the apostle, *received the spirit of fear, but of faith and love, and of a sound mind*; ah! there are many that claim kindred and relation to Christ, that are very unlike him. 3*dly*, They are called Christ's *seed*, in respect of the care that he hath of them; never mother was more tender of the sucking child, than he is of his believing children; therefore, saith the Lord, Isa. xlix. 15. *A mother may forget her sucking child, but I will not forget thee.* Hence is that phrase, even as to visible professors of the church, who refuse to listen to the call of the gospel, which is much more eminently verified in believers, Matth. xxiii. How often would I have gathered thee as a hen doth her chickens under her wings? So tender and respective is he to his children, as the mother is tender of the sucking child, or the hen is of her new-hatched and young chickens; for they are, in some respect, come out of his own bowels; his blood was shed to purchase them; so it is said, Isai. xl. 11. *He gathereth the lambs with his arm, he carries them in his bosom, and gently leads those that are with young.* And, O! what full consolation have such words as these in them? And what confi-

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dence may believing sinners have to come to this Mediator, that is a mother, a father, a brother, and a parent, that hath begotten us out of his own bowels; and in some respect, (as we are believers) hath as a mother conceived us in his own womb? 4*thly*, They are called his *seed*, in respect of the portion which they have from him. The apostle says, that parents provide for their children; its indeed eminently so here, believers come under his care, oversight, and management; and as a man provides for his houshold, his children, and servants meat in due season; and the apostle says, *He is worse than an infidel, that provides not for them of his own house;* even so our Lord Jesus, as he gives believers their spiritual life; so he maintains that life, provides for them, and trains them up, till he enters them into the possession of eternal life; they are made by him *Princes*, Psal. xlv. 16. intituled to a kingdom; yea, all his children are *Kings*, and sit with him on his throne, Rev. ii. ult. and are made partakers of his glory, dwell as he dwells, and behold his glory. O! is not this much, that the poor debtor that hath not a penny left him, nor to leave to another, should be thus dignified, as to have a claim to Christ's kingdom, to be an heir, and a joint-heir with him, who is the heir of all things; for so we come to be advanced, and to be made heirs of all things; as it is, Rev. xxi. 7. 'He that overcometh 'shall inherit all things;' and it goes on this ground, Heb. i. 2. That the Mediator is appointed heir of all things; with whom, being joint-heirs, we are heirs too, and made to inherit all things. 5*thly*, They are called his *seed*, because of the manner of their coming to the possession of that, which through him they have a claim to; for they have a claim to nothing, but by being heirs to, and with him, and by believing in him: they are heirs of the promise, in some respect, as Isaac was: So then briefly to recapitulate all these, would ye know the way that believers are Christ's

seed?

ſeed? 1. He begets them, and they have their ſpiritual life of him. 2. He is tender of them, as of his own children. 3. They are furniſhed with qualifications, and diſpoſitions ſuitable to him. 4. They have a rich portion from him, and are well provided for. 5. What good they get is for his ſake, who is their Father; here we may allude to that word, Rom. xi. *They are beloved for the Father's ſake*, by a right and title to him; they come to have a good and goodly portion, they claim not to their portion, becauſe of this or that thing in themſelves, but by their being made heirs to Chriſt, being come of him, they come to get a right to what is his.

Uſe. As all relations betwixt Chriſt and believers ſpeak forth much conſolation, ſo doth this, if we were in a diſpoſition to apply it; this one word hath in it, and holds forth a good condition, and of a very large extent.

See here then, 1*ſt*, What we are in Chriſt's debt, who are believers. It is much to be made a friend, to be freed from the curſe of God, and to have all our debts paid; but this is more, to be his ſeed, to be his own children, to have our life of him, to have our proviſion and portion from him. It is really a wonder, that we wonder not more at this, and other relations, that are betwixt him and believers. As namely, he is the believers *Father*, and takes them to be *his ſons and daughters:* He is the believers *Brother*, and *is not aſhamed to call them brethren:* He is the believers *Huſband*, and they are his *ſpouſe:* He is their *Bridegroom*, and they are *his bride.* Such relations as theſe are pitched upon, and made choice of, to fill, if I may ſo ſpeak, the faith of the believer, and that the believer may feed ſweetly and delicately on them, till time come that the vail of ſimilitudes be taken away; and they be brought to ſee him as he is, even face to face; and that thereby they may be helped to read their advantages and privileges, which they have in him.

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What can be the reason then, that so few think, and esteem suitably of the excellent and desirable condition of believers, and that words of this kind relish not? Here is the reason, he of whom they hold all these privileges, and by whom they are put into this noble and non-such condition, is not suitably esteemed of, and accounted precious; therefore believers in him are the less valued. Our hearts should melt in love to him, and in sorrow for offending him, at the reading and hearing of such expressions, wherewith the scriptures of God are filled.

2*dly*, Are there any that would have a good and happy condition summed up, and compended? Here it is, even to have our Lord Jesus to be a Father, and to be his *seed*, to come in as sons and daughters to him. I appeal to you all, if any condition can be put in the balance with this: Is there any honour and dignity like it, or comparable with it? Who can claim to be come of such a parent as he is, *who is King of kings, and Lord of lords, the Prince of the kings of the earth*; the Father of glory his eldest and only begotten Son, by an eternal and unspeakable generation, who, in all things hath the pre-eminency? What is your pedigree, who will say, and boast, that ye are of such a Lord's house, and of such an ancient family and stock; yea, though ye were of blood royal, what is it to this? What will become of mens gentility or nobility of birth, yea, of royalty of birth, in that day when Christ shall set his throne in the clouds? To have this relation to Christ, will be more valuable and honourable in that day, than to have been great commanders, esquires, lords, marquesses, dukes, princes, and kings, who will all in that day stand upon the level with the poorest peasants, and when all honours and dignities, which are now so much esteemed and thirsted after, will be laid in the dust. Therefore learn to think of this, that the noblest birth and descent, is through faith in Christ Jesus; and covet, and be holily ambitious,

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to have the qualifications of his children. Look to the qualifications, parts, indowments, and accompliſhments that uſe to accompany, or follow any houſes of natural men. Are there any of them comparable to the qualifications of believers? Is there a ſtock or race of people in all the world, ſo truly generous and noble as believers are, who are come of Chriſt, and are made valiant, through the exerciſe of faith in him, againſt all occurring difficulties; regardleſs of worldly things, and taken up with, and buſied about high and noble projects and deſigns; even to have heaven and glory, and God himſelf; who undervalue, and holily diſdain the things of the world, which earthly worms ſo much ſeek after, their qualifications appear eſpecially in this, that their deſigns are heavenly, their minds elevated to, and ſet on the beſt things, and that they have a truly magnanimous and a valorous way of proſecuting them, by ſtudying the mortification of ſin, and conformity to God, when others cannot endure to caſt out with, and abandon a luſt; they holily ſcorn, and account it below them to have their peace ſtanding, or falling with the ebbing and flowing of creature-comforts, which the men of the world place their happineſs in; their ſtudy is to be pure as Chriſt is pure. O! is there any portion like theirs? Many of you think but little of it now, but ye will think more of it in that day, when the earth, and all things in it ſhall be burnt up with fire: What will the earthly portion ſignify then? Ye that now have your variety of fine delicate meats, with your ale and wine at every meal, who ſhall be found out of Chriſt, ſhall not get a drop of cold water to cool your tongue, under your exquiſite and helliſh torments, when the poor man that believed and had a hard life of it here, ſhall be in Abraham's boſom, and with Chriſt at his table, yea, and on his throne with him; and it is upon the account of their having a title to Chriſt, that they come to all this glory, and happineſs: O! is there any right and title

title like the believer's, which is founded on Christ's right and title, which is, or may be called the *original right* of the believer, who *is kept by the power of God, through faith unto salvation.* If these be the true and faithful sayings of God, what is the reason that men think so little of them? Why is an interest in Christ so undervalued? Believe ye, that such and so much good is to be had by being Christ's seed and children? If ye say that ye believe it, how comes it to pass that so few have it for their design, and that your designs are so much for this and that in a present world; and that this is so much slighted, and that there is so much boasting and glorying in other things, and so little holy boasting and glorying in this?

There are two or three marks which we may gather from the words, that may help to shew when this claim is warrantably made, and which may evidence the groundlessness of the claim of many. And 1. Christ's seed hath another original than that which they bring with them into the world; there is in them a change of the ground of their hope, and that on a new account: People come into the world sinful, children of sinful parents; but when they come to be believers, they get a new life, which men cannot give; and this new life hath new actings and fruits: Ah! how many dream of a right to Christ, who know no other birth or being, but that which is natural! 2. They who are Christ's seed, carry along with them the impression of an obligation to, and an acknowledgment of him, in whatever good they have received, they think themselves much obliged to Christ, and they acknowledge him for their life, as it is, Mal. i. *If I be a father, where is my honour? And if a master, where is my fear? A son honours his father*, &c. A native and genuinely disposed child acknowledgeth his father as his father, and reverenceth and loveth his father as his father; but there are many that pretend to a being from Christ, who think not themselves in his debt for it,

and who know not what it is to walk under the conviction of their obligation to Chriſt for their ſuppoſed ſpiritual life and being. 3. They who are Chriſt's ſeed, have in them a likeneſs to him; as they did once *bear the image of the earthly*, ſo *now they bear the image of the heavenly Adam;* not that they come up in all things to be exactly like to the pattern; but it is their aim, and other things that diſconform them to him, are deformed, loathſome, and ugly in their ſight; their old inclination is burdenſome to them, and is the continual ground of an inward conteſt and wreſtling; and in a manner, they are troubled at the very heart, how to keep down what is oppoſite to Chriſt: And when their corruption overmaſters them, they are the more diſcompoſed, and diſquieted; they diſcern ſomething in them, that is not like to Chriſt, and they abhor that, though it be never ſo near and dear to them, even their very ſelf; they ſee ſomething alſo like to Chriſt in them, and they cheriſh and make much of it; they would fain experience more of it, and have his image more deeply impreſſed on their ſpirits, which they reckon their greateſt, yea, their only beauty.

The *3d uſe* is for direction to believers. If ye be Chriſt's ſeed, ye muſt be other ſort of people in your deſigns, and in your deportment and carriage; king's children ought not to behave as others; it would be highly unſuitable, yea, even abominable to ſee them walk ſo trivially, and lightly as every baſe, ill-bred beggar's child doth: It is no leſs incongruous and unbecoming, that believers ſhould be taken with this and that vanity, that meer worldlings are taken with, and hunt after.

The *4th uſe* ſpeaks a word of conſolation to believers, and holds forth the greatneſs of the privilege of being Chriſt's ſeed. It will be much to perſuade a poor ſinner, duly ſenſible of ſin, to believe this, and that the Lord is in earneſt, when he ſpeaks thus; that ſuch

such an one, who hath betaken himself to Christ for life, and humbly claims right to nothing, but by virtue of Christ's right (the main thing, that our union with him is bottomed upon) who is content to be in Christ's debt for life, and goes not about to establish his own righteousness, but leans to Christ's righteousness for life and salvation; that he should be his seed, and have all the privileges of sons derived to him: And yet it is the Lord's faithful word, neither hath eye seen, nor ear heard, nor hath it entered into the heart of man to conceive, what good things are laid up for such a person, and that are bound up in these expressions of our relation to Christ Jesus.

Use 5th, It may be also a quieting and comforting word to some believers, who are in affliction, poverty, and straits in the world; that our Lord Jesus is a loving, affectionate parent, more loving and tender hearted, than the tenderest father or mother; and indeed it may sufficiently quiet them, that they have such a loving overseer, and provider, who is also a cordial sympathizer with them; whatever their condition be, he will not disown his off-spring and seed, whom he laid down his life to purchase.

The *6th use* may be for incitement and provocation to all that would be happy, to place it here. An interest in Christ Jesus, by believing on him, brings us to have interest in the enjoying of him, and all that is his; and can there be any more sought after, or wished for? Are there any, but would think it a good life, to be here? And who are they, of whom he speaks so? It is not of some sort of strange and uncouth people that were once in the world, but are now all out of it, and of whom there are none now in it. It is not such as want sin, and derive their life from their own works, but it is such as are, 1. As considered in themselves, dead in sins and trespasses, and without spiritual life and being; and who know that all the pains that they can take, will not acquire it; and who

it may be, are quite dead to their own apprehenſion and ſenſe oftentimes, and who have judged themſelves, and have the ſentence of death in themſelves. 2. It is ſuch as look to him for the obtaining of life, and who acknowledge him for any life, or livelineſs they have: And who expect it, and uſe it, by virtue of his purchaſe; which is, that on which all their plea for life is founded.

Now I know, that all this will not readily clear it to ſome, there are ſo many things that look counterfeit like; but I am now ſpeaking to them, who have ſome ſtirrings of ſpiritual life, which yet are not ſo lively, as they can diſcern them to be the ſtirrings of life; and they have a body of death in them, which is ready to extinguiſh that life; and often they think that it is extinguiſhed already; they have convictions of their own deadneſs, and that things are wrong in their condition, and are quite out of all hopes of righteouſneſs, from and by themſelves, or from any thing that they have done, or can do; and they have ſome confuſed looks to Chriſt, but they cannot order themſelves in the matter of their faith; and duties go not ſo with them as they expected, and would have them. To ſuch I ſhall ſpeak a word or two, and conclude. 1. I would aſk, whence comes that ſtirring of life, or feeling of that body of death? What is the original of it? Will nature diſcover the corruption of nature, and bring people to be out of love with corrupt nature? Certainly, where this is, it is not like nature, but is the life of Chriſt; eſpecially, when it puts people to diſcern their own deadneſs, to give up their own righteouſneſs, and to be content to lay their mouth in the duſt, and to fly to the righteouſneſs of Chriſt, if they could attain to an aſſurance of it. This looks to be from Chriſt, whoſe *ſpirit convinces the world of ſin*, and of the ſin of *unbelief* in particular; and of *righteouſneſs*, as being only to be had in Chriſt; and of *judgment*, that is, of the reaſonableneſs, that

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he ſhould have a dominion over them, and that they ſhould walk in holineſs. Yet, notwithſtanding all this, they are hanging in a kind of ſuſpenſe, and know not whether to look on themſelves as believers or not. They know well that it is not right with them, that they are loſt in themſelves, and that no other way will do, but faith in the righteouſneſs of a Mediator. The thing whereat they ſtick and halt, is, that they know not how to maintain the conſent that they have given; and they cannot think, that their faith is true faith, becauſe they know not how to exerciſe it, though they have renounced their own righteouſneſs, and reckoned themſelves to be in Chriſt's debt for righteouſneſs and life, if ever they come by them: All their difficulty is, how to go through with their believing. Now it is not of the reality of life, that we are here ſpeaking, but of the exerciſe of life, and the finding out of life: And we ſay that ſuch an exerciſe ſuppoſes life to be, though it be not diſcernable in its exerciſe to the ſoul itſelf. There are many poor creatures born and brought forth into the world, that can neither talk nor walk, but muſt be carried and kept tenderly, and that are in a manner, as if they were juſt brought out of the womb; ſo is it with many believers, and it were good to be in Chriſt's debt for life, and for the bringing it to exerciſe, and by diligence and waiting on him, in the uſe of his own appointed means, to ſeek to come to ſome diſtinctneſs in exerciſing of any life that he hath given. And it is no ſmall encouragement to this, that Chriſt *ſhall ſee his ſeed*, that he muſt have ſaints and believers in him, which ſhould make poor ſouls, that have no life in themſelves, with the more confidence to commit themſelves to him, upon this very ground, that the Father hath engaged to Chriſt, that he ſhall have many ſuch for his ſeed: The which promiſe is performed to him, in the gathering in of poor confuſed, and perplexed ſinners to be in his debt for life, and to hold their life of him

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for ever. It will ſure be no ſmall part of the ground of ſaints praiſe in heaven, that he not only bought life for them, but that he made application of life to them, and trained them on, till he had got them fitted to ſpeak to his praiſe; wherein the body of death makes many a ſad ſtop, and makes poor believers to ſtammer, as it were, while they are here. But it is good news that Jeſus Chriſt hath bought life, and brought it to light, and that by his goſpel, he is making application of it, and declaring that he is content to beſtow it freely on all them that will acknowledge him for it.

SERMON XLII.

ISAIAH LIII. *Verſe* 10.

Verſe 10.—*He ſhall ſee his ſeed, he ſhall prolong his days, and the pleaſure of the Lord ſhall proſper in his hand.*

IT was once a riddle, how that out of the ſtrong could come forth meat, and out of the eater could come forth ſweetneſs. It is here moſt clearly unriddled, and that in a comfortable manner: Our Lord Jeſus, the *ſtrong Lyon* of the tribe of Judah, is *put to grief and bruiſed, and his ſoul is made an offering for ſin;* and here is the ſweet meat that comes out of it; *he ſhall ſee his ſeed, he ſhall prolong his days*, &c. The ſubſtance of the words is, That by his death many ſhall be brought to life: It is the ſame death that hath given

given us the hope we have of life, and all the ground that we have to speak of it to you; which had never been, had he not been *bruised and put to grief.*

We shewed that here is holden forth the Lord's great design in the contrivance of the work of redemption, and that these words are a further answer to the stumbling objection proposed before, to wit, how the innocent Son of God could suffer? *It pleased the Father to bruise him, when he shall make his soul an offering for sin,* &c. Which justifies God, in that proceeding, and serves to wipe away that reproach, that might seem to cleave to him. In short, it is this, if we consider the noble fruits, and comfortable effects, that followed on his sufferings, and death; there is no ground to stumble at God's giving his Son, or at the Son's condescending as Mediator, to suffer, to be despised, and put to death; and this is the first fruit, and effect thereof, that *he shall see his seed;* whereby it is meant, that by his death the elect, who are given to him, do by faith in him receive a new life from him, and are taken in, under a most sweet relation to him, by their being begotten again, to a lively hope, through his resurrection from the dead.

We have spoke to this particular already, that believers are *Christ's seed* which shews the great privilege, that they are admitted to, and their great obligation to Christ on that account, they are obliged to him for their spiritual life and being; as children are obliged to their natural parents, for their natural life and being; and infinitely more obliged, in as much as the one life is infinitely preferable to the other.

There are three things more to be *observed* from the words, 1. Considering them as they stand in dependence on the former; that God's design in sending his Son into the world, and the Mediator's design, in coming so low, is to have a seed begotten to the hope of eternal life; and to have poor souls dead in themselves,

themſelves, ſharing of life in and through him, even to have many partaking of life through his death. 2. Conſidering the words, as foretelling the event of Chriſt's death and ſufferings, we have this *obſervation* from them, That our Lord's death ſhall certainly procure life to many: Or thus, it cannot be, but his death muſt have fruit, to the ſaving of ſouls from death, and to the making of them partakers of life. 3. Looking on the words, as a promiſe made to the Mediator; we *obſerve* from them, that the ſeeing of a ſeed, is exceeding much eſteemed by Jeſus Chriſt, it pleaſed him wonderful well; therefore this promiſe of a ſeed is made to him, to encourage him to lay down his life.

We ſhall ſpeak a word to each of theſe, and ſhall leave the conſideration of the words as they hold forth, not only our Lord's out-living his ſufferings, but his ſeeing a ſeed after them, to the ſecond effect that follows, *He ſhall prolong his days.*

For the firſt *doctrine*, we ſuppoſe, it will be clear, if we conſider how the *ſeeing of his ſeed* is ſubjoined to, and dependeth upon the former words which concern his making *his ſoul an offering for ſin*, which holds forth this, That the great deſign of God, and of Chriſt the Mediator in his ſufferings, is, to beget a people to eternal life, and to make way, that ſinners naturally dead in ſin, may partake of ſpiritual and heavenly life, and may be begotten to the hope of eternal life through him. And what other deſign, I pray, could there be than this? For the Lord had nothing to procure to himſelf. There could be no addition made to the glory of God thereby; therefore it is ſaid, John vi. 39, 40. 'This is the Father's will 'that hath ſent me, that of all that he hath given me, 'I ſhould loſe nothing, but ſhould raiſe it up at the 'laſt day: And this is the will of him that ſent me, 'that every one that ſeeth the Son, and believeth on 'him may have everlaſting life, and I will raiſe him 'up

'up at the last day.' 1 Tim. i. 15. 'This is a faithful saying, and worthy of all acceptation;' and what is it? 'That Jesus Christ came into the world to save 'sinners:' And that John x. 10. 'I came that they 'might have life, and that they might have it more 'abundantly.'

There are two things that we would speak a little to, for clearing of the doctrine, and then draw some proper uses from it: The *1st* is, how this can be God's design in Christ's humiliation, to beget many sons to life? *2dly*, How Christ's death contributes to this design? For the *first*, when we speak of God's design here, we mean not his last and ultimate design, but his immediate design in the gospel, which is subservient to that his last and ultimate design; to wit, the glorifying of his grace and justice, is giving the Mediator, to satisfy justice for sinners, who are not able to satisfy for themselves; and he having chosen this as the means to that highest end, we may well say, that this is his immediate design in the gospel, that thereby the glory of his grace and justice might be manifested. For the *second*, which is, how Christ's sufferings contribute to this end? It may be soon cleared, if we consider that there is a two-fold let in the way of sinners partaking of life, which Christ's sufferings do remove. The *1st* let, is a standing quarrel betwixt God and the elect, they having sinned, and having nothing to pay their debt; this our Lord Jesus by his death removes; he pays the debt, and tears the obligation, called *the hand-writing that was against them, nailing it to his cross*, Col. ii. And in this respect, his death is called *a ransom for many;* and in the words before, he is said *to make his soul an offering for sin*, on the same account, to wit, that the principal debtor might be set free. The *2d* let, is man's utter unfitness to walk with God: For though the debt were taken away, yet they have no life, but Jesus Christ by his death hath laid down the method, how a sinner

may be reconciled to God, and may partake of grace here, and walk with God, in some good measure, even while sojourning in the world, and be made partaker of the life of glory hereafter; his sufferings are not only a ransom for their debt, but also a bridge, so to speak, to go over the gulf of distance that is betwixt God and them, unto glory, whether he as the fore-runner is gone before them. In this sense, we have our graces, as the fruits of Christ's sufferings; the life of grace, faith, love, perseverance, *&c.* We have also protection, preservation, and guiding in the way, till we be brought through it to eternal life: As that word is, John vi. 39, 40. cited before, *That of all whom the Father hath given me, I should lose nothing.* In the first respect, Christ is Surety for our debt. In the second respect, he is Surety for our duty; in the first respect, we are admitted into the covenant with God; in the second, we are entertained in it by him, who lives for ever to make intercession for us.

Use 1. See here, believers, what are ye in the Father's debt for sending his Son, and what are ye in the Son's debt, for coming to die for you. You must have bore the curse yourselves, if he had not borne it; but he took it on himself, that ye might be freed from it. Thus it stood with you, ye deserved to be shut out for from God, to have the sword of his justice awakened against you. And *he gave his back to the smiters, and his cheeks to them that pluckt off the hair*; and was content that the sword of justice should awake against him, and smite him, that he might by his stripes heal you, and by his death procure life to you; yea, it stood thus with you, and it could not be otherways. The justice of God being provoked, and the elect being under the curse, as it is Gal. iii. 10. *Cursed is every one that continueth not in all things written in the law to do them;* Ezek. xviii. 4. *The soul that sins shall die;* either they must die, or the Surety; and our Lord was content to be a *sin-offering*, thereby to

to set sinners free: *To be lifted up on the cross, that he might draw all men after him*, to pay their debt, which all the creatures could never have paid: And therefore, we should ask you, if you think heaven and glory to be of worth, and if ye think it to be a great mercy, to be freed from the wrath to come, and from the damned state and condition of the reprobate angels, and of reprobate men and women in hell, and to be admitted to enter with Abraham, Isaac, and Jacob, into the kingdom of God, and into those heavenly mansions; are ye not much in Christ's debt that procured this for you, and at such a rate, that thereby life might be communicated to you, who were naturally dead in trespasses and sins? Whatever the rest of the world think of it, if any of you be born again, as you ought, in a special manner, to think much of it, so ye will do in some measure; for ye are much obliged to Christ, who was content, that poor sinners should partake of him, and of the life that is in him, to taste of death himself, and who hath said, *Because I live, ye shall live also;* in a most wonderful way, his death is the price, by which life is communicated to us; and it becomes believers well, to be often reckoning, what they are in his debt. It is one of God's great ends in the work of redemption, even to have sinners esteeming highly of, and much ravished with his grace, and with his love brightly shining in the way thereof; yet less conscience is made of this, than of many other duties, by believers; we lend an ear to a practical point of doctrine, and will endeavour to mind it; if we be bidden to pray, we will pray; if we be commanded to mortify sin, we will endeavour it, and so in other duties: But who minds this as a duty, when we are called of God, to admire and praise his grace and love, and humbly to glory in him, so as seriously to set ourselves to go about it? And yet this would be a most native, proper, and lovely exercise for believers, even like the work of those, who

say, *Salvation to our God, that sits upon the throne, and unto the Lamb*, Rev. vii. 10. *To him who loved us, and washed us from our sins in his own blood*, Rev. i. 5. To be taken up with such sweet soliloquies in ourselves about this subject, and with such songs of praise to him, who hath given us so noble a being, and life, which is conveyed to us by his blood, is sure a suitable use of this point; for if our life be of much worth, he must be of infinitely much more worth in himself, and should be so to us, who purchased it at such a dear price.

The *2d use*, is to exhort you, whom we suppose to be renewed, as some of you now hearing me are, and O! that all of you were, that whenever ye think of enjoying of heaven and glory, ye would think also, whence it came to be thus with you; O! think on that rock, out of which ye are hewen, as ye are believers, and are entitled to life, and this will lay the natural pride, which, alas! too often believers have going along with their hope of life, as if they were something better by nature than others; because they have hope to come to heaven; but think this also with yourselves, that there are no thanks to you, but to him, *Who loved you, and washed you from your sins, in his own blood;* which should make you walk softly, and with a closed mouth; and in this case, every thought of your title unto, and of your hope of heaven, would be both singularly pleasant and profitable to you.

Use 3. See here, that which maketh the glad tidings of Christ's death wonderfully comfortable is, that Christ came and suffered; but if ye add this, that his design in suffering was to beget sinners to a new and spiritual life, to raise and quicken them that were dead in sins and trespasses, to pay their debt for them, and to cancel their obligation, it makes it to be much more wonderful. Alas, we have great want of spiritual affections, that we are not more affected with

with this, even with this, that the Father ſhould ſend his Son, and that the Son ſhould come into the world, and wherefore? Was it not even that he might have a *ſeed*, that poor creatures that were dead, and without life might be quickned, and that ſuch as had no hope of heaven might have it; that in ſuch a way an entry into heaven ſhould be made to ſinners, this is the wonder: Do ye believers indeed believe this, that the Lord's deſign in all the work of redemption, was to bring dead ſinners to life? This is it that makes Chriſt have the name of a *Saviour*, that the *ſhepherd being ſmitten, God might turn his hand on the little ones*. And therefore, as a *4th uſe*, ſee here a good ground, whereupon to preach to you by the death of Chriſt, the offer of life, and the remiſſion of ſin, as the apoſtle hath it, Acts xiii. 39, 40. 'Be it known therefore to you, 'men and brethren, that through this man is preached unto you, the forgiveneſs of ſins, and by him all 'that believe are juſtified from all things, from which 'ye could not be juſtified by the law of Moſes.' And there is never a text that ſpeaks of the end of Chriſt's ſufferings, but it ſome ways lays a ground, how a ſinner may have life; and it is, as if it were a proclamation to ſinners, to make the right uſe of what is offered to them. If our Lord Jeſus had not ſuffered, there had not been a warrant for us to ſpeak of life to you; there had been no treaty with ſinners, no door opened for acceſs to heaven, no ground for any to call God, *Father*; but on the contrary, Chriſt having ſuffered, and ſatisfied juſtice, it gives us ground to make this proclamation to you: *Be it known unto you, that through this man is preached unto you forgiveneſs of ſins*. All which is plain from theſe two conditions, *1ſt*, That there is a ſufficient price laid down for the ſatisfying of the juſtice of God, for the debt of elect ſinners. *2dly*, That this is the Lord's deſign, in laying of the price down, even to procure, and to communicate life to them, according to that of John iii. 16.

iii. 16. *God so loved the world, that he gave his only-begotten Son, that whosoever believeth on him, should not perish, but have everlasting life.* And that of John xii. 32. *And if I be lifted up, I will draw all men after me*: This demonstrates, that there is a sufficient warrant, to make use of Christ, for pardon of sin, and for obtaining of life, through him; for generally the exception is one of these two; either *1st*, that the price will not do, and that cannot be said; for the death of Christ is a price sufficient: Or, *2dly*, that sinners know not what is the Lord's purpose in it, this text holds forth that, and tells us, it is, *that he may have a seed.* This then is the sum of the covenant of redemption, saith the Father, Son, if thou wilt lay down thy life, *thou shalt see a seed*, that shall have life, thro' thy sufferings; and the Lord would never have given his Son to die, if he had not regarded the salvation of sinners, and to beget, and promote life in them, through his sufferings; and to what end is the gospel preached, by which *life and immortality are brought to light*, but that what he hath brought, may be applied to sinners?

And therefore, as a *5th use*, we beseech you to concur with Christ, in the design of his laying down his life. Is it not, think ye, great ingratitude to him, and great cruelty to yourselves, that when the Lord had designed such a thing, by the laying down of his life; that ye should, as far as ye can, stand in the way of it? Now his design is, to have many in his debt for life, that he may *have seed*, and to have poor sinners, that are dead and lifeless in themselves, acknowledge their sin, and come to him, to have justice satisfied, and a right to life, by his offering: And is this a prejudicial design, or unprofitable to sinners? Why then should ye stand in the way of that? When our Lord had designed sinners good, and hath been content to lay down his life to make life possible to you, when all his design in dying, is, to have sinners saved

ſaved by their flying to him, the ſecond Adam, that they may get a right to life transferred to them? Is it not folly and madneſs for ſinners, to obſtruct what they can this his deſign? The apoſtle makes uſe of this argument, 2 Cor. v. 18, 19. 'He hath given us 'the word of reconciliation, that God was in Chriſt 'reconciling the world to himſelf, not imputing their 'treſpaſſes unto them; we therefore, as ambaſſadors 'for Chriſt, as though God did beſeech you by us, 'we pray you in Chriſt's ſtead, be ye reconciled to 'God.' And what is the reaſon? 'For he was made 'ſin for us, who knew no ſin:' And for this end, 'That we might be made the righteouſneſs of God in 'him.' And is not this the ſame argument that is in the text? Our Lord was made a ſin-offering, that he might *ſee a ſeed;* and if ſo, then we would intreat you, if the bleeding bowels of Chriſt can have any weight with you, and if you would do him a pleaſure, not to mar his deſign, as far as ye can, (for he will infruſtrably accompliſh his deſign) and that is, to have ſouls brought in, to make ſinners peace with God, and that they make uſe of his ſufferings for that end: Need we uſe arguments, to perſuade you to this, which is ſo much for your own good and welfare, even to ſave your ſouls? To come, and to be reconciled to God, to make uſe of Chriſt for life, to prevent the wrath that is to come, and to make heaven ſure for yourſelves; which it is impoſſible for you, honeſtly to aim at, but God ſhall have the glory of his grace and wiſdom from you; and if this be not your aim and endeavour, God will not have the glory of his grace in you, though paſſively he ſhall have the glory of his juſtice in puniſhing you eternally in hell. But this is not his great and proper deſign, in ſending of his Son; for he could have had his glory that way, though he had never ſent him into the world; and therefore in his name, and in his ſtead, we do again and again ſeriouſly beſeech, and ſolemnly intreat you,

to

to give our Lord Jesus satisfaction in this particular; ye that are going to hell, or are in hazard of it, come to Christ Jesus, the Prince of life, the Purchaser, and Giver of life, and receive life from him; come as dead sinners in yourselves, and by the law, to have a new gift of life, by his right: And we propose this suit and request in his name, who tells us, that he laid down his life, to get a seed. This gospel comes to every one of your doors, and says to you, will ye be obliged to Christ for life? Will ye be his children? If the heart be honest, and can sincerely say, content, Lord, and will creep under his wings, that ye may be found in him, and may be covered with his righteousness, there is good ground to expect a closed agreement: For our Lord purposely died, that he might *have a seed*, and is calling upon you for this very end, and will not go back from his word, if ye be content to make an agreement with him: And therefore I would again say unto you, shift not his call; it is his design to have a seed, and it should be yours to seek to be of that seed. O! let him have his errand among you; the offer comes, as I just now said, to every one of your doors, and your answer will be, and must be, either yea, or nay, either that ye are content to be his children, that his grace may be glorified in you; or that ye are not content, and that *ye will not come to him, that ye may have life*; as it is, John v. that ye scorn to be his seed, and children: But ah! the day comes, when ye would be glad of such an offer, and will not have it.

But to come a little nearer in the application of this *use*. 1. Are there not many of you without life, yea, hundreds of you, that are not renewed? If ye think yourselves to be dead, this word of life, and salvation is sent unto you, and sure you have need of it. 2. There is life in Christ to be had, a fair purchase made, and a way laid down, to bring sinners to have a right to life; and are not these two, think

think ye, rightly appointed? On what ground then is it bottomed? Upon one of these two, or rather on both of them, implied in this phrase, of being *Christ's seed.* 1. It implies, that there be a coming to Christ, as void of life; and an actual trusting to him, for the attaining of life, that sinners pricked with fear, or feeling of the wrath of God, acknowledge Christ, as the Father of their life, and trust him with the application of life to them. 2. It implies, not only the trusting him with the application of life, but that we commit ourselves to him alone for it, which is implied in those words, John v. *Ye will not come unto me, that ye might have life.* The making use of Christ, for the attaining of life, is implied in the word *coming*, and that is for slain and dead souls to go to Christ, for absolution and life, called, Heb. vii. 25. *A coming to God by Christ*; and again, it is not, ye will not come unto me, that ye may *buy or procure* life, or *work* it to yourselves; but ye will not come to me, that ye may *have it*, ye will not acknowledge me for it. The first word expresses, where we have our life, and that is in Christ's sufferings: The second word, how we have it, even as the child has life from the parent, we have it fully and freely conferred on us by him: So that the similitude says this much, come to Christ, who hath procured your life; and trust your getting of life to him on the terms of grace. And since this is all that Christ seeks of you, not to make your performances the ground of your pleading for life, but his purchase; and that having need on your side, and fulness on his side, ye should come and have what ye want: What hinders your closing of a bargain? This is the very thing your salvation will stand or fall on; even on your yielding to come to him, and to be in his debt for life, and on your leaning to his righteousness, or not; and according as ye act faith, or not, on him, on this respect, so will the sentence of your absolution, or condemnation

pafs in the great day: And therefore, let me befeech you yet again above any thing to make this fure; and when I fpeak of making it fure it is not only to have a glance of the thing in your minds, as many may have, to whofe door Chrift comes, when yet they will not go out of doors to him. Nor is it only to have a conviction in your judgment and confcience, of the reafonablenefs of it, as many of you have fo many convictions of fin, and of the neceffity of faith in your judgment, as will make you inexcufable; ye are convinced, that fuch a thing fhould be, and there it holds; the Lord draws you by his word, to give affent to the reafonablenefs of the offer; but ye perhaps fmother the conviction, ye come Agrippa's length, in affenting to the truth, but come no further; ye laid your account, it may be, that ye could not fave yourfelves, and that your falvation was only in Chrift, and ye took that for faith. But believe me, there muft be fomething more than that, even a laying of yourfelves on him, and a making application to him. I remember of a dying perfon, that had a good word to this purpofe, who, when it was afked of him, how his faith did now differ from that which he had in his health? Anfwered, when I was in health, I was convinced that I fhould believe; but now my foul actually lays itfelf on Chrift. The many convictions that men have, that they fhould believe, will cleave to them, and go with them to hell, and make them the more inexcufable, that they held there, and went no further.

6thly, and laftly, it ferves to be a ground of expoftulation, with many hearers of the gofpel, who have heard of this noble defign, and yet make no ufe of it. O! hypocrites, formalifts, and profane perfons, what a reckoning will ye have to make, when this fhall be found on your fcore? Ye were dead in fin, and the Lord contrived a defign to fave loft finners, in fending his Son to be *an offering for fin*, and the Son came and laid

laid down his life; and ye are called and invited to come to him, and to have life in him; the glad tidings of redemption were preached, and made offer of to you; and ye would not be content to cloſe with Chriſt, but would, ſo far as ye could, thwart with him in this deſign, though it coſt him his heart-blood to bring it about: What will come of this? Or what will ye anſwer him for it? Ye will ſay, it may be, that ye were content to concur with Chriſt, and ſtood not in the way of it; but it will be replied, why then did ye live and die in your ſin, and bring your ſoul to this dreadful hazard and loſs? Your conſcience and God will bear it in upon you, and ye will not be able to get it ſhifted, that your deſtruction was of yourſelves, becauſe ye would not be ſaved; and will that, think ye, be a ſuitable and ſatisfying anſwer? That though Chriſt would have ſaved my ſoul, I would not be ſaved by him, and then to go to hell for that: What a tormenting thing will it be in the conſcience, that life was offered to me, on condition of believing in Chriſt, but I refuſed, or ſcorned to take it on that condition? Think on it, what ye will think to be ſent to hell, becauſe ye would not be ſaved freely by Chriſt, and to periſh, becauſe ye would not be *Chriſt's ſeed*; becauſe ye would not own your guilt, that ye may have life from him: What, do ye all think that ye have life, are there none ſenſible of their need of life from him? Alas! that we ſhould be put ſo often to repeat theſe words, we may almoſt ſpeak to ſtones with as great hope of ſucceſs, as to many conſciences among you, that are habitually obdured, and blinded with preſumption, by the god of this world, who hath put out your eyes; but the day comes, when ye will find yourſelves greatly miſtaken. I ſhall inſiſt no further, ſeeing that ye are naturally dead in ſins and treſpaſſes, and ſeeing that Chriſt's deſign in dying is, to *have a ſeed*, as ye would not prejudge yourſelves of life, as ye would not be found to be deſpiſers of his

sufferings, and such as have trode the blood of the covenant under foot, study to make sure eternal life to yourselves, by flying to him for it; or reckon to be reputed guilty of this horrid crime of refusing him, with all the aggravations of it.

SERMON XLIII.

ISAIAH LIII. *Verse* 10.

Verse 10.—*He shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.*

THERE is not one time that these words are read, but it might put to us this wondering question. For what is it that this great design of all Christ's sufferings hath been carrying on, and what hath been the great end of this covenant of redemption, that hath such sharp, sore, and sad sufferings following thereon to the Mediator, who engaged in it? This world was made with little noise, if we may so speak, there was no engagement on God for bringing about that work, though very great, as there is in bringing about this. This then certainly must be quite another thing, that hath an offering, and such an offering, as had in it the bruising and dying of the person, that was the Son of God, who interposed for the obtaining of it. But this answers the question, *He shall see his seed*, &c. which, in sum is this, his life shall procure life to

to many dead sinners, and they shall have it certainly applied to them; and the work of the ministry, so to speak, and of the mediatory office of Christ shall thrive well in his hand; so that there is not one soul that is designed to life and glory, but it shall be brought to the possession of it in due time.

There are two things which we have hinted at the last day, that we shall now speak a word to, and the first of them is this, that it is agreed upon, and a concluded article in the covenant of redemption, that our Lord Jesus shall, and must have a *seed*. This is a most certain and infallible truth: It is an effect laid down here, as a necessary consequence of his *offering up of his soul for sin*. It is a determined thing, if we look, 1. To the certainty of the event: Our Lord Jesus Christ must have a *seed*, to wit, believers in him; that is concluded on, and promised to him. 2. If we look to the *seed* that he shall have: They are particularly determined upon, to wit, how many children he shall have, and who they shall be: That was both a promise in the covenant, and a prophecy, as we have it, Psal. xxii. where the Psalmist, speaking before of Christ, says, verse 30. *A seed shall serve him, it shall be accounted to the Lord for a generation.* And this is laid down as a solid conclusion, John vi. 37. *All that the Father hath given me, shall come unto me:* Which supposes, both a determinate number given, and the certainty of their coming: Become of the rest of the world what will, they shall undoubtedly come. And indeed, if we look to the nature of this transaction, we will find it to be a promise, and a promise of God to the Mediator, that can neither be altered, nor accomplished; yea, it is a covenanted promise, made on a condition, to wit, the laying down of his life, as the stipulation on his side: And that which he hath for so doing from the Father on his side, is this, that *he shall see his seed.* And when this is, not only a promise, but such a promise as is grounded

grounded on a tranſaction, bearing a condition, which the Son hath performed; as he himſelf ſaith, John xvii. 4. *I have finiſhed the work which thou gaveſt me to do.* There is a juſtice and faithfulneſs in the performance of this promiſe on the Father's ſide to him, that *he ſhall have a ſeed.* 3. It is clear alſo, if we conſider the end of this tranſaction, which is, to glorify the grace of God by Chriſt's purchaſe, in the ſalvation of elect ſinners; in reſpect of this end it cannot fail, but Chriſt muſt have a *ſeed*, that the end may be attained: So then our Lord Jeſus muſt have, and certainly ſhall have, many that ſhall partake of eternal life by him.

The 1. *uſe* of it ſerves to let us ſee the unwarrantableneſs of that doctrine, that leaves the fruit of Chriſt's death, as to his *ſeeing of a ſeed*, to an uncertainty, laying the weight of it on man's free-will, a thing that is very taking with natural men, and with conceited and carnal reaſon. But if it were left to mens choice, to receive Chriſt or not, then the execution of the work of redemption, and the performance of ſuch a promiſe, as this is, muſt have the certainty of it ſubjected to man's will, and ſhould be made effectual, or not, as he pleaſes; but it is God's great mercy to us, that we know it is not ſo: And that there is an equity here, (to ſpeak with reverence of the majeſty of God) that ſeeing our Lord Jeſus hath done his part, the promiſe ſhould be made effectual to him, that he ſhould *have a ſeed.*

Uſe 2. It layeth a ground, ſerving greatly to quiet us in tumultuous times, when the world is turned, as it were, upſide down, and we are wondering, what will become of the church that is now ſorely aſſaulted, and made to ſtagger; what by the old enemy Anti-Chriſt, who is beſtirring himſelf mightily; what through abounding ſecurity, and formality, whereby Satan is ſeeking to draw away many, ſome to error, and ſome to profanity: But though Anti-Chriſt, and

and the devil, with all their emiſſaries, and agents, had ſaid the contrary, our Lord Jeſus ſhall *have a ſeed.* It may be they are not the plurality of a kingdom, or nation, of a city or of a congregation; but they are ſo many, as ſhall ſerve to make good the promiſe. Our Lord makes uſe of this, John vi. 37. and 44. where, when a number are turning away from him, he ſays, 'Murmur not at this: No man can come 'unto me, except the Father that ſent me, draw him; 'and all that the Father hath given me, ſhall come to 'me.' I will have as many (as if he had ſaid) as are appointed to receive my word from myſelf, or from my ſervants ſpeaking in my name; as for others, I look not for them. It is true, we ſhould beware of having any ſinful acceſſion to the marring the progreſs of the goſpel, and be ſuitably affected with any ſuch thing in others; but withal, we ſhould reverence the Lord's ſovereignty, who knows how to have a care of his church in the worſt of times. And let this quiet your hearts, amidſt all the tumults and confuſions of theſe times, that our Lord ſhall have a *ſeed*, and that he ſhall not want any of thoſe that are given him of his Father, but ſhall raiſe them up at the laſt day.

Uſe 3. Seeing this is the Lord's deſign; it does commend to the hearers of the goſpel, a concern to concur in this deſign, if we may ſpeak ſo, in their public and private ſtations, in reference to themſelves, and in reference to others: As it is the Lord's deſign, that Chriſt ſhall *have a ſeed*, ſo we ſhould make it ours. We moſt ſafely ſide, and fall in here with the Father, Son, and Holy Ghoſt, whoſe deſign runs on this; and to ſpeak ſo, they have, muſt have, and ſhall have a poor and fruitleſs work of it, who attempt to thwart the Lord in his deſign, whoever they be, and in whatever ſtation or capacity, public, or private: As it is no wiſdom, ſo it will be no advantage, to ſtruggle or ſtrive with God. But here is matter of

of great encouragement, to any that would have the gospel prospering, religion countenanced, error suppressed, the power of godliness promoted, and profanity borne down; that our Lord Jesus Christ does concur with them in the same design. I know not any other design that a man can fall in with, without fear, to come short in it, but in this; and whosoever falls in with this, it shall not misgive them; for Christ shall *have a seed;* and though we cannot, nor ought not absolutely and peremptorily, to design particular persons; yet in the general, we ought to concur, to have the promise made to Christ, *of a seed* performed to him; and indeed, it is no small privilege and prerogative, that we are admitted by prayer, or any otherways to concur with him in the design; according to that memorable word of promise, concerning this matter, Psal. lxxii. 15. *Prayer shall be made for him continually, and daily shall he be praised.*

Use 4. There is here great encouragement to sinners, that are in their own apprehensions void of life, and have some sense of their deadness, and would fain come to Christ for life, and have him for their Father: Such, I say, are by this doctrine, encouraged to step forward; for it is a thing determined and promised; and since it is so, we may, and ought to essay and endeavour, that he may *have a seed*, and may be sure it will not displease him, that we endeavour to offer ourselves to be of his seed. It is a foolish, and yet often a puzzling and perplexing doubt, that comes in the way of serious souls, when they offer to come to Christ, that they know not, but that they may be presuming; if there be any acquaintance with God, and Christ's design manifested in the gospel, there is no ground for such a doubt, and such a soul may as well question, whether will God and the Mediator be pleased, that the promise made to him of *seed* be performed? Certainly it will be displeasing to neither of them, but well-pleasing to both; and therefore the sinner

ſinner ſhould be ſtrengthened on this ground, and take it for granted in its addreſſes to God, that ſuch a thing is deſigned, to wit, that Chriſt ſhall *have a ſeed.*

Uſe 5. It ſhews what muſt be the condition that others ſtand in, who do not come and make offer of themſelves to be *Chriſt's ſeed*; they do, ſo far as they can, thwart God's deſign; and this will be added to their account; that if Chriſt ſhould never *have a ſeed*, they would not for their parts betake themſelves to him, nor be of *his ſeed;* but as far as they could, would ſtand in the way of performance of this promiſe to him. And this will be the ground of a ſad accuſation from God; I deſigned that Chriſt my Son ſhould have *ſeed*, and I engaged by promiſe to give it to him, and ye ſcorned and diſdained, to ſpeak ſo with reverence on ſuch a ſubject, to ſatisfy God ſo far, as to yield to Chriſt, to be of *his ſeed*, that that promiſe might have its accompliſhment in you.

1. From the words complexly conſidered, *obſerve*, That Chriſt's having and obtaining of a ſeed, his having of ſouls to believe in him, is a thing moſt welcome and acceptable both to Jehovah, that makes the promiſe, and to the Mediator, to whom it is promiſed. There is nothing that pleaſes God and the Mediator better, than for loſt ſinners to betake themſelves to Chriſt and his righteouſneſs for life; it is the ſatisfaction that he hath for the travel of his ſoul; it is the recompence here promiſed to him; it is, to ſpeak after the manner of men, as if the Son were ſaying, what ſhall I get, if I lay down my life for ſinners? Here the Father promiſeth, thou ſhalt *ſee thy ſeed;* that is, many ſhall believe, and be juſtified through thy death; and this is ſo acceptable to the Mediator, that he ſays, *Lo, I come, in the volume of thy book it is written of me, I delight to do thy will, O my God;* and Heb. x. the apoſtle ſays, *By this will we are ſanctified;* he ſought no more but this, for all his ſufferings and

soul-travel; and that it is no less acceptable to Jehovah, that makes the promise, as is clear; therefore, in the last part of the verse, it is said, *The pleasure*, the will or the delight, *of the Lord shall prosper in his hands;* that is, the engaging of souls to believe, (which is God's delight, as well as the Mediator's) shall thrive, succeed, and prosper well. It is this that John xvii. Christ calls *the finishing of the work which the Father gave him to do.* What is that? *Thine they were, and thou gavest them me;* it is even his stepping in betwixt justice and them, to make way for reconciliation through his blood, and this is very delightsome and well-pleasing to Jehovah. It is true, this delightsomness is not to be so understood, as if there were such affections, and passions in the Lord, as there are in us; but it is attributed to him in these respects: 1. It is called pleasing and delightsome to him, as it agrees with his revealed will and command: And so it cannot be conceived, but to be pleasing to God, as that which he commandeth, calleth for and approveth; in which respect, the holiness of them that will never be holy, and the faith of them that will never believe, is, or may be called pleasing to God. 2. It is called pleasing to the Lord, in respect of the end, and as it is a means to the glorifying of his grace, and the performance of his promise to the Mediator: For by this his grace comes to be glorified, and he hath access to perform what he hath promised to the Mediator. 3. It is pleasant to him; because in this the Lord hath a special complacency, and hath evidenced in his word comparatively a greater delight in sinners closing with Christ, and in their accepting of life through him, than in many other things: Therefore it is, that he calleth for this so pressingly; and when Christ is not thus made use of, he declares himself to be grieved, and that there is a sort of despite done to him; whereas upon the other side, he takes it (dare I speak, it with reverence) as a courtesy and honour

put

put upon him, when a soul gives up itself to him, and dare hazard the weight of its immortal soul on his word; in this respect, Abraham is said, Rom. iv. *To give glory to God*, when he trusted himself, his soul, and all his concerns to him; and we find, that believing is accounted to be an honouring of the Father, and of the Son, if we compare the 24th and 25th verses of John v. together.

The *1st use* serves to let you see, that not only do the Father and our Lord Jesus Christ call sinners to believe, and warrant them to believe, and lay down grounds, whereupon they may found their faith; but they also declare, that it is well-pleasing to them, and that those shall be very welcome that come. The carriage of the father of the prodigal, Luke xv. is but a little shadow of that welcome, that a sinner in returning to God, by faith in Jesus Christ, may expect; tho' indeed that parable shews plainly, how hearty a welcome returning sinners may expect. *It was meet*, saith he, *that we should make merry, and be glad, for this thy brother was dead, and is alive, and was lost, but is found.*

Use 2. It serves to banish away that unworthy apprehension, that is in the minds of too many, that there is greater rigidity and austerity in God the Father, than there is in the Mediator towards poor sinners. If we look to God as God, his grace abounds in the person of the Father, as it doth in the person of the Son. And if we look to the Son as God, he is the same just God, that will not acquit the guilty more than the Father will do; so there is no ground for this apprehension which nourishes a sort of blasphemous conceptions of the blessed Trinity, as if they were of different natures and dispositions, the which is most unbecoming Christians. Hence it is, that many who are ignorant of God, will speak of Christ, as being easier to be dealt withal than the Father; it is a most derogatory conceit to the divine Majesty, and unworthy of Christians. Indeed if we abstract God from the Me-

diator, there is no dealing with him; but if we look on God, and come to him in the Mediator, there we find him easy to be dealt with; therefore, that which is called the *satisfaction* of the Mediator, verse 11. is called here *the pleasure of the Lord;* because he delights in the performing of his promise to the Mediator, in reference to his having of a *seed:* It is from this also, that some people pray to Christ, as if he were a different thing, or being from God; and they would first make their peace with Christ, and then by his means bring themselves in good terms with God; the Mediator indeed considered as Mediator, is different from God, who, without him, or out of him, is a consuming fire: But considered as God, he hath the same properties, and gives pardon on the same terms; and in this respect, we are to make use of his own righteousness for obtaining of pardon from himself, there being but one God: There is occasion too frequently to meet with this error; and I know not how many inconveniences it hath following upon it; some think that they are always sure of Christ's friendship, but they doubt of God's, as if the Father had not the same delight to save sinners, that Christ the Son hath: And another abuse follows on the former, that there is no need to make use of Christ but by a word of prayer to him, without exercising faith on his Godhead; if there were no more to rectify this gross mistake, this text alone might do it, if ye make use of Christ's righteousness, ye may expect friendship from the Father, and from the Son; and if ye do it not, ye have no ground to expect friendship from either of them.

Use 3. There is here ground of glad tidings to sinners, and that which makes the covenant of redemption to be deservedly called the *gospel*, and that made the angels to sing, *Glory be to God in the highest, peace on earth, and good-will to men;* that there is such a covenant laid down, for bringing life to dead sinners, and

and that the Father, and the Mediator are delighted, comforted, to say so, satisfied and well-pleased with sinners, making use of the Mediator for life. Is there then any sinner here, whose conscience lays open to him his hazard, applies the curse to him, and passes sentence on himself, and hath some desire to come to Christ, and yet wots not whether he will hold forth the golden sceptre? Behold this text doth hold it out to such, and bids them come in boldly, for Christ makes them welcome; yea, the Lord Jehovah makes them welcome: It is the Father's and Christ's delight that thou come forward. If there be a doctrine in all the scripture sweet, it is this; and without this, no preaching, nor point of truth would be sweet: I say, without this, to wit, that God hath not only provided a price, and makes an offer of it, but is well content, that it may be made use of: Yea, and is delighted that a sinner, dead in himself, should trust to the Mediator, for obtaining of life through him. And can there be any question of this? For, *1st*, If it had not been the Lord Jehovah's delight, why then did he make such a covenant? Why did he, as it were, part with the Son of his love? Why did he accept of a Surety? And why transferred he on his own Son, and exacted of him the debt that was due from elect sinners; and made the sword of his justice to awake against him? If he had not had a great delight in the salvation of sinners, would he have taken that way, to smite the only Son of his love, to spare them? If it had not been the Son's pleasure, would he with such delight have undertaken, and done the Father's will, in reference to their salvation, *Lo, I come*, saith he, *to do thy will, O my God:* It was the Father's will, and he had a delight in it; and it was the Son's will and delight, so he came, and according to his undertaking, laid down his life. *2dly*, Wherefore else are the promises and encouragements that are given to sinners to believe? As that of Matth. xi. 28.

Come

Come unto me all ye that labour, and are heavy laden, &c. and that, 2 Cor. v. 20. where both are put together, *We are ambaſſadors for Chriſt, as though God did beſeech you by us, we pray you in Chriſt's ſtead, be ye reconciled to God.* Miniſters preſs you in the name of God, and by virtue of a warrant from him, to be reconciled, and they have Chriſt's warrant in a more peculiar manner, as the great Prophet of his church, to tell you, it is a thing that the Lord Jehovah, and the Mediator have pleaſure in, even in this, that ye ſhould be reconciled. *3dly*, Wherefore are the many expoſtulations with ſinners, that *they will not come to Chriſt for life, that they will not be gathered;* that *when he ſtretches out his hand all the day long, they will not behold him*, &c. Do not all theſe confirm this truth, that there is nothing he is better pleaſed with, than with a ſinner's coming to Chriſt for life? Let me therefore beſeech you, by the love that you pretend to Jeſus Chriſt, and in his name, and in the name of Jehovah beſeech you, be ye reconciled to God in Chriſt, let him have ſatisfaction; let this pleaſure be done to the Lord, even to receive life from him: This is no hard, nor hurtful, no unreaſonable, nor rigid requeſt, I am ſure; all that he requires of you, is, that ye would come to him and receive life; O! if ye could but ſuitably apprehend this, to be that which the Lord aims at, in this preached goſpel, that we might, to ſpeak ſo with reverence, put an obligation on the majeſty of God, in making ſure, in this his own way, the ſalvation of our ſouls; and that we could not do him better ſervice: (But I pray take the expreſſions right, for we cannot ſet forth his love, but in our own language, which comes infinitely far ſhort of the thing) we could not from our hearts, refuſe to grant ſuch a loving, and highly rational a requeſt. As it is ſure then, upon the one ſide, that we cannot do that which will diſpleaſe him more, than to deſpiſe his counſel in this. Though we would give our bodies to be burnt,

and

and all our goods to the poor, he would not count it pleasure done him, if this be not done; we should look upon this, as low condescendency, and great grace in the Lord, that he seeks no more of us, but the making sure eternal life to ourselves, as that which will be most pleasing to him. It is even as if a son should say to his father, Father, what will please thee? And the father should say to his son, Son, have a care of thyself, and that will please me; because, by our so doing, he hath his great end; to wit, the glorifying of his grace, and love, which sinners, by their unbelief, do all they can to mar and obstruct: To speak seriously to you in this matter, it is a text we might speak to every day. Seeing he hath purchased redemption to sinners at a dear rate, and all that he requires of you, is to close with him, and to seek after the application of his purchase; we again earnestly pray you, be ye reconciled to God, and take heed that ye receive not his grace in vain. What can ye do that will be pleasing to God, or profitable to yourselves without this? Or what fruit of the gospel can be brought forth, when this fruit is not brought forth, if Jesus Christ, in his offices have not employment, and if his offering be not fled to for making of your peace; we may indeed, in consideration of this great and grave subject, go from the congregation partly refreshed, that there is such a doctrine to be spoken of, though we cannot, alas! speak of it suitably, but we should be afraid, lest we be found thwarting with, and running cross unto God's good-will and design in it, notwithstanding all the favour and grace he hath made offer of to us. It were good that we carried serious meditation on this subject along with us.

SER-

SERMON XLIV.

ISAIAH LIII. *Verſe* 11.

Verſe 11.—*He ſhall ſee of the travel of his ſoul, and ſhall be ſatisfied: By his knowledge ſhall my righteous Servant juſtify many: For he ſhall bear their iniquities.*

THIS is a great work that the Mediator hath to do; a great price that he hath to pay down for the ſatisfying of divine juſtice, and for redeeming of the loſt elect. Now what ſhall he have for all the travel of his ſoul. Here it is anſwered, and the terms of the covenant of redemption are again ſummed up; as for the effects and fruits of his death, ſpoken of in the cloſe of the former verſe, *he ſhall prolong his days*; that being ſpoken to, from verſe 8. *And the pleaſure of the Lord ſhall proſper in his hand.* Being ſpoken to, by another lately in your hearing, from John xvii. 4. and in part by us, from *verſe* 10. now read over again; we ſhall forbear further ſpeaking to them, and come to that which follows in the 11th *verſe*.

In this verſe then there are theſe three things obſervable: 1. An offer and promiſe made to the Mediator, that if he will accept of the propoſal, and lay down his life for redeeming of the loſt elect; it ſhall not be fruitleſs, *He ſhall ſee of the travel of his ſoul, and ſhall be ſatisfied.* 2. The way how that ſatisfaction ſhall be brought about; *By his knowledge ſhall my righteous ſervant juſtify many*; that is, by faith in him; his purchaſe ſhall be applied to all theſe for whom he ſhould ſuffer, who thereby ſhould be juſtified. 3. The

The ground of this, which also shews the way, how he should justify many; *for he shall bear their iniquities*; that is by his undertaking, and paying of their debt, he should meritoriously procure their absolution, and the setting of them free. In the first part, we have these three things implied; 1. A supposed condition, or restipulation on the Mediator's side; that his soul shall be put to *travel;* which expresses both the nature of his sufferings, that they shall not only be bodily, but also, and mainly, soul-sufferings, and conflicts with the wrath of God; which the elects sins deserved, as the main and principal thing agreed to, and that wherein the price of their redemption lay; and the greatness and extremity of his sufferings, here called *travel*, from the similitude of a woman in travel, and *the travel of his soul;* this being the way foretold, how Christ should be used; he should travel in his sufferings to procure life to his people. 2. A promise made to him, that *he shall see of the travel of his soul;* that is, he shall not bring forth wind, but shall have a large off-spring, which in the 2*d* part of the *ver.* is called a *justifying of many by his knowledge;* that is, the fruit he shall have of his soul-travel. 3. The extent of this, which is his being *satisfied*, and quiet; which respects two things: 1*st*, To the certain and infallible success of his sufferings; not one of the elect shall be wanting; none that he hath bought life for shall want it; he shall have as many justified and saved as he conditioned for. 2*dly*, To the great delight and complacency that our Lord hath, in performing the work of redemption, and in sinners receiving the benefit of it, he shall think all well bestowed, when they come to have the application thereof, and by faith in him to be justified. From the first of these, *observe*, that the Mediator, in performing the work of redemption, and in satisfying the justice of God, for the debt of elect sinners, was not only put to external and bodily, but also and mainly to inward, spiritual and soul-

suffering; or, the redeeming of loſt ſinners coſt our Lord Jeſus much ſoul-travel and ſuffering; we have hinted at his ſufferings often before, but this place eſpecially ſpeaks forth his ſoul-ſufferings, and the inward anguiſh, and the agony that he was brought under; we ſhall therefore ſpeak a little to this, it being moſt uſeful and extenſive in the fruits and benefits of it to the people of God; and ſhall *1ſt* confirm it by ſome places in the goſpel, where we have the fulfilling of this prophecy clearly holden forth to us; and *2dly*, by a four-fold reaſon: Only take this for an advertiſement, that when we ſpeak of the ſoul-ſufferings of our Lord we do not mean of any ſufferings after death (as papiſts falſly columniate us) but of thoſe ſufferings, eſpecially that were about the time of his paſſion, when he received the full cup of the Father's wrath put into his hand towards his approaching to the croſs, and when he was upon it, when he was arraigned, and when the elect's debt was exacted of him. The firſt paſſage to confirm it, is that of John xii. 27. *Now is my ſoul troubled, and what ſhall I ſay? Father, ſave me from this hour*; here his ſoul-ſufferings begin clearly to ſhew themſelves when there is no croſs nor ſuffering in his body, yet he is put to ſuch a ſtrait, conſidered as man, that he is, in a manner, *nonpluſſed*, and put to ſay, *what ſhall I ſay?* The horror of that which was begun, and was further coming on him, being beyond all expreſſion, whereupon follows that prayer, *Father, ſave me from this hour*; his ſinleſs human nature fearing as it were to enter on it. The *2d* paſſage is that of John xiii. 21. where it is ſaid, that *he began to be troubled in ſpirit, and teſtified*, &c. But let us come forward, and compare Matthew, Mark, and Luke together, and we ſhall ſee an inexpreſſible and unconceivable height and heap of ſorrows that his ſoul-trouble and travel will amount to; Matthew ſays, chap. xxvi. 37, 38. *that he began to be ſorrowful and very heavy*; and in the next words, *my ſoul is exceeding ſorrowful, even*

even unto death; and what made him so sorrowful? the next words, *Father, if it be possible, let this cup pass from me*, shew that it was the cup of his Father's wrathful justice put into his hand. Mark says, chap. xiv. 33. that when he came to the garden, *He began to be sore amazed, and very heavy*; a wonderful expression to be used of the Son of God; that the person that was God should be *amazed*, yet being considered as man, he was so. Luke says, chap. xxii. 44. that *being in agony, he prayed more earnestly*. There is a sore exercise and sad soul-travel indeed, when the sword of God's justice awaked against the man that was *God's Fellow*, and when he hath the curse that was due to all the elect to encounter and meet with; this was such a combat, the like whereof was never in the world; and the effect of it is, *His sweat as great drops of blood falling down to the ground;* when there is no hand of a man stirring him, nor any man by him to trouble him, but God, as a severe and holy exactor, putting him to pay the debt which he had undertaken to pay, according to his obligation; the inward pressure of his soul pressed great drops of blood from his body. And if we will yet look a little forward to Matt. xxvii. 46. we shall find him brought to that extremity on the cross, that he cries *My God, my God, why hast thou forsaken me?* which though it say, that there was still faith in the Mediator, in adhering to the Father as his God; yet it sets forth that great horror which he had inwardly to wrestle with, when there was some restraint on the sensible comforting influence of the Godhead. Now when all the evangelists concur so emphatically and significantly to express the excellency of this choice, and pitching upon such weighty words to set it forth by; we may see it to be designedly holden forth, as a special truth, that the faith of the people of God may be strongly confirmed therein.

To confirm it yet further, put these four together:

1. The state that the elect are naturally lying in, for

whom Christ undertakes, they are naturally under sin, liable to the curse of God for the transgression of his law, which had said, the soul that sins shall die, and cursed is every one that continueth not in all things written in the book of the law to do them. 2. And to this, the supposition of Christ's undertaking to be the elects Surety, and to satisfy for their debt, whereby he steps into their room, takes on him their debt, and as the word is, 2 Cor. v. ult. *becomes sin for them*, is content to be liable to, and to be pursued by justice for their debt; and though here there be a relaxation in respect of the persons of the elect, for whom the Surety stands good, yet in respect of the curse and death due to them, there is no relaxation; but the same thing due to them is laid on him; as it is Gal. iii. 13. he hath redeemed us from the curse of the law, being made a curse for us. In every thing he was put to pay the equivalent, for making up the satisfaction due to justice, and these two being put together, that elect sinners were obnoxious to wrath, and that our Lord came in their room, he must certainly be put to sad and sore soul-suffering. 3. Consider God's end in the work of redemption, which is to set forth the inconceivableness of his wonderful condescending grace and mercy, in exacting of a satisfaction from the Surety, and in setting the sinner free, that his grace may be so glorified, as there shall be a proof given of his justice and sovereignty going along with it, and infinite wisdom being set on work to glorify infinite grace and justice, there is a necessity for the promoting of this end, that the Mediator shall thus satisfy, and the more full the satisfaction be, the more conspicuously do the grace and justice of God shine forth, and are glorified, according to that word, Rom. iii. 26. to declare his righteousness, that he might be just, and the justifier of him that shall believe in Jesus. This is the end of Christ's being made a propitiation, that God may be manifested to be spotless and pure in his justice,

juſtice, as well as free and rich in his mercy and grace; who, having given a law to man, will not acquit the tranſgreſſion thereof, without a condign ſatisfaction. 4. Conſider, that it is a great thing to ſatisfy juſtice for one ſin; but that it is more to ſatisfy juſtice for all the ſins of one perſon, which all the angels in heaven, and men on earth cannot do; and therefore the puniſhment of the damned in hell is drawn out to eternities length, and yet there is never a complete equivalent ſatisfaction made to juſtice; but it is ſtill much more to ſatisfy juſtice, for all the ſins of the elect; who, though they be few in compariſon of the reprobate world, yet ſimply conſidered they are many; yea, even innumerable. And our Lord having taken all their ſins on him, he is peremptorily required to ſatisfy for them all; and if this be added, that he is to ſatisfy for all the ſins of all the elect at once, in a very ſhort time, and hath the curſe and wrath of God due to them, muſtered and marſhalled in battalions againſt him, and as it were in a great body, in a moſt formidable manner marching up towards him, and furiouſly charging him; and all the wrath which they ſhould have drunken, through all eternity (which yet would never have been drunk up, or made the leſs) put into one cup, and given to him; as the word is, Pſal. xc. 7. *He ſhall drink of the brook in the way;* the wrath of God running like an impetuous river muſt be drunk up at once and made dry by him. Theſe being put together, do clearly and convincingly ſhew, that it could not but be an inexpreſſible and inconceivable ſoul-travel and ſuffering, that our Lord Jeſus was put to.

The *uſe* of this doctrine is large; and the 1ſt *uſe* is this, that ye ſhould take it for a moſt certain truth, which the ſcriptures do ſo frequently and ſignificantly hold forth; that our Lord Jeſus, in performing the work of redemption, had much ſad ſoul-travel and ſorrow; the faith of this is very uſeful to demonſtrate the great

great love of God, and of the Mediator: For doubtleſs the more ſuffering that was undergone by the Mediator, the more love appears therein to the elect. 2. It ſerves to hold forth the ſovereignty and juſtice of God, and the horribleneſs of ſin. 3. In reſpect of God's people, it is uſeful, that they may be throughly clear in the reality and worth of Chriſt's ſatisfaction; he having no other end in it, but to ſatisfy juſtice for their ſin. 4. It is uſeful to ſhew the vanity and emptineſs of mens ſuppoſed and fancied merits, and of any thing that can be alledged to be in man's ſuffering, or doing, for the ſatisfying of divine juſtice, ſeeing it drew ſo deep on Chriſt the ſurety. And here two groſs *errors* come to be refuted, and reprobated; one is of the Socinians, who ſeek quite to overturn Chriſt's ſatisfaction; and another of the Papiſts, that diminiſh his ſatisfaction, and extenuate and derogate from the great privileges of the pardon of ſin, as if any thing could procure it beſides this ſatisfaction of Chriſt by his ſoul-travel; both which are abundantly refuted by this text.

But to ſpeak a word more particularly to the *firſt*, for clearing of which ye will aſk what could there be to affect the holy human ſoul of our Lord? Or what was that wherein his ſoul-ſufferings did conſiſt? But before we ſpeak to this, we would permit this word of advertiſement, that there are two ſorts of puniſhments, or penal effects of ſin. The 1*ſt* ſort, are ſuch as are ſimply penal and ſatisfying, as proceeding from ſome extrinſic cauſe. The 2*d* ſort are ſinful; one ſin in the righteous judgment of God drawing on another. And this proceeds not ſimply from the nature of juſtice, but from the nature of a mere ſinful creature, and ſo from an intrinſic cauſe of a ſinful principle in the creature. Now when we ſpeak of the ſoul-ſufferings of Chriſt, which he was put to, in ſatisfying for the ſins of the elect: We mean of the former, that is, ſufferings that are ſimply penal, for there was no intrinſic principle of

of corrupt nature, nor ground of accuſation in him, as there is in ſinful creatures: And therefore we are to conceive of his ſoul-ſufferings, as of ſomething inflicted from without; and are not to conceive of them as we do of ſinful creatures, that have ſin in them, whereof he was altogether free.

Having permitted this, we ſhall ſpeak a little to theſe two: 1. To that wherein this ſoul-ſuffering did not conſiſt. 2. To that wherein it did conſiſt. For the former wherein it was not. 1. We are not to ſuppoſe, or imagine any actual ſeparation betwixt his Godhead, and his manhead, as if there had been an interruption of the perſonal union; not ſo, for the union of the two natures in one perſon remains ſtill, though, as was hinted before, there was a ſuſpenſion of ſuch a meaſure, at leaſt of the ſenſible comforting influence of the divine nature from the human, as had formerly been let enjoyed thereby. And yet there was even then a ſuſtaining power flowing from the Godhead, that ſupported him; ſo, that he was not ſwallowed up of that, which would have quite and for ever ſwallowed up all creatures, as is evident in his crying, *My God, my God, why haſt thou forſaken me?* Which ſhews, that though the union and relation ſtood firm, yet a comfortable influence was much reſtrained. 2. There was no ſinful fretting, no impatience nor anxiety in our Lord, all along his ſufferings; for he did moſt willingly undergo them, and had a kindly ſubmiſſion in them all; as is evident in theſe words: *But for this cauſe came I unto this hour:* And *not my will, but thy will be done.* 3. There was not in him any diſtruſt of God's love, nor any unbelief of his approbation before God, neither any the leaſt diffidence, as to his deliverance; for in the ſaddeſt and ſharpeſt of all his conflicts, he was clear about his Father's love to him; that the relation ſtood firm, and that there would be a comfortable deliverance, as his prayer before ſhews, wherein he ſtyles God, *Father.* And

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theſe hardeſt like words uttered by him on the croſs, *My God, my God, why haſt thou forſaken me?* do alſo confirm it, wherein twice over he confidently aſſerts his intereſt, *My God, my God*: Though he was moſt terribly aſſaulted, yet the temptation did not prevail over him. 4. Neither are we to conceive, that there was any inward confuſion, accuſation, or gnawing of conſcience in him, ſuch as is in deſperate ſinners caſt under the wrath of God, becauſe there was no inward cauſe of it, nor any thing that could conceive it; yea, even in that wherein he was Surety, he was clear, that he was doing the Father's will, and finiſhing the work that was committed to him; and that even under the greateſt apprehenſions of wrath: Therefore all ſuch things are to be guarded againſt, in our thoughts, leaſt otherways we reflect upon our innocent and ſpotleſs Mediator. But 2. To ſpeak a word to that wherein it doth conſiſt. 1. It did conſiſt, as we hinted before, in the Godhead's ſuſpending its comfortable influence for a time from the human nature. Though our Lord had no culpable anxiety, yet he had a ſinleſs fear, conſidering him as man; and that the infinite God was angry, when he was executing the ſentence of the law againſt him, (though he was not angry at him conſidered as in himſelf, but as he ſtood in the room of the elect, as their Surety, of whom he was to exact the payment of their debt) he could not but be in a wonderful amazement, as the word is, Mark xiv. 35. *He was ſore amazed.* And Heb. v. 7. it is ſaid, *When he had offered up prayers and ſupplications with ſtrong cries and tears, unto him that was able to ſave him from death, he was heard in that which he feared*, which looks to his wreſtling in the garden. 2. He had an inexpreſſible ſenſe of grief; not only from the petty outward afflictions that he was under, (which may be called petty comparatively, though they were very great in themſelves) but alſo from the current of wrath flowing in on his ſoul. That cud

muſt

muſt have a moſt bitter reliſh, and an inconceivable anguiſh with it, when he was a drinking of it, as appeared in his agony, O! as he was pained and ſtraitned in his ſoul, the ſoul being eſpecially ſenſible of the wrath of God. 3. It conſiſted in a ſort of wonderful horror, which no queſtion, the marching up, if we may ſo ſpeak, of ſo many mighty ſquadrons of the highly provoked wrath of God; and making ſo furious and formidable an aſſault on the innocent human nature of Chriſt, that conſidered ſimply in itſelf, was a finite creature, muſt neceſſarily to be attended with. Hence he prays, *Father, if it be poſſible, let this cup depart from me;* intimating, that there was a ſinleſs loathing, and a holy abhorrence to meddle with it, and to adventure upon it. Though we have not hearts rightly to conceive, nor tongues ſuitably to expreſs the moſt exquiſite ſufferings; yet theſe things ſhew, that our Lord Jeſus was exceedingly put to it in his holy human ſoul.

The *2d uſe* ſerves to ſtir us up to wonder at the love of God the Father, that gave his own Son, and exacted the elects debt off him; and made the ſword of his juſtice to awake againſt him, and to wonder at the love of the Son, that engaged to be Surety for them, and humbled himſelf ſo low to lift them up. It was wonderful, that he ſhould ſtoop to become man, and to be a poor man, and to die; but more that he ſhould come this length, as to be in an agony of ſoul, and to be ſo toſſed with a tempeſt of terrible wrath, though he was not capable of toſſing as mere creatures are. This being well conſidered, would heighten exceedingly the praiſe of grace in his church, and very much warm the hearts of ſinners. And for preſſing this *uſe* a little, and for provoking to holy wondering at this love; conſider theſe four: 1. Who it was that ſuffered thus? even he that was *without guile*, he that was *God's delight*, his *Father's Fellow*, the *expreſs image of his perſon*, he *that made all things*, and who will one

day *be Judge of all.* It is even he that thus ſuffered. 2. What he ſuffered, even the wrath of God in ſuch a degree and meaſure, as was equivalent to all that the elect ſhould have ſuffered eternally in hell; which drew from him thoſe expreſſions which we hinted before. 3. For whom all this was, which makes it appear to be yet more wonderful. It was for a number of loſt ſtraying ſheep, *that were turned every one to his own way*, as it is, verſe 6. for debauched bankrupts, that were enemies to, and contending with him; ſome of them ſpitting in his face, ſome of them upon the conſultation of taking away his life, as may be gathered from Acts ii. Yea, take the beſt of them, for whom he ſuffered, even thoſe he took to the garden with him, to be witneſſes of his agony; and we ſhall find them ſleeping, and out of frame to watch with him but for one hour, when he is in the height of it, and is thereby caſt into a great ſweat of blood. It had been much for him to have ſuffered for righteous perſons; but as it is, Rom. v. *God commends his love to us in this, that while we were yet ſinners, Chriſt died for us.* 4. The manner how he ſuffered, to wit, moſt willingly and patiently; though he eaſily could have commanded more *than twelve legions of angels* to reſcue him, yet he would not, but would needs be apprehended by a number of poor worms, that will with many more, one day crawl at his footſtool. That being the particular word of every article of the covenant of redemption on the Mediator's part, both as to the undertaking, and the performance, *I delight to do thy will, O my God.* And now, for what end are all theſe things ſpoken? Is it think ye only, that we ſhould ſpeak, and that ye ſhould hear of them, and no more? Surely no, it is a wonder that this which concerns us ſo nearly, is not more affecting to us. Are there any here that have hope of benefit from Chriſt's ſufferings, or that can comfortably apply them? Do not ye behold a depth of love here, that cannot be fathomed?

ed? Is it suitable, think ye, that sinners, who have the hope of heaven through Christ's sufferings, should be so little moved at the hearing and reading of them? He suffers much by sinners, when his love that is shining forth in his sufferings is not taken notice of. I would put the question to you, when was your heart suitably affected with thinking on them? Or, when did ye make it an errand to God, purposely to bless him for this, that he sent his Son to suffer, and that the Mediator came and suffered such things for you sinners? This is a part, and a considerable part of your duty; and gratitude should constrain you to it, and should not let you diminish, nor derogate from the just esteem of his love, though, through your own fault, ye be not sure of your interest in it, yet his condescending grace is not the less.

Use 3. Behold here, as upon the one side, the exceeding severity of justice, and terribleness of wrath; so upon the other side, the exceeding abominableness and desperateness of sin. Would ye know what sin is, what wrath is, how just and severe the law is? read all these here, even in what is exacted by justice of the surety for the elects sins; the most part of men and women, alas! do not believe how evil and bitter a thing sin is, and therefore they dally and play with it. They know not what wrath is, and therefore they dare hazard on it; they know not how strict the law is, and therefore they promise themselves peace, *Tho' they walk in the imagination of their own hearts, and add drunkenness to thirst.* But O! secure sinners, what mean ye? Have ye, or can ye have any hope, that God will deal more gently with you, than he dealt with his own Son, when he was but Surety, and the sinner only by imputation. Ye are finite creatures, and drink in sin as the ox drinks water, and have an inward sinful principle, and an evil conscience, filled with just grounds of many accusations. Consider with yourselves, what a desperate condition, under inevi-

table and intolerable wrath ye have to look for, who have no ground to look otherways on God than as an enemy; when wrath was so horrible to innocent Jesus Christ, who had no sin, nor doubt of an interest with God, what will it be to you? Certainly the day is coming, when many of you will think ye have greatly beguiled and cheated yourselves in thinking, that justice would be so easily satisfied as ye did. O! then ye will be made to know, to your loss, the nature of sin, who would never suffer these things to be believed before: The case of the rich glutton in hell may persuade many, that the law is strict, and that sin is an ill and bitter thing, and that wrath is sore to abide. Therefore let me intreat you, as ye would eschew the wrath of God, and the lash of his revenging justice; beware of sin, dally not with it, as ye would not have it aggravated by this circumstance, above many, that ye ventured to commit it, upon the consideration of God's goodness, that in reason should have led you to repentance.

Use 4. See here the absolute necessity that lies on sinners, who hear this gospel, to receive Christ by faith, and to improve his satisfaction for obtaining of life through him: For one of these two must be resolved on, either to come to this reckoning with justice yourselves, or to endeavour the removal of wrath by the satisfaction of Christ, there being no other way to come to freedom from guilt, and from the wrath that guilt brings with it: That Christ Jesus suffered thus, as sinners Surety; it says, that wherever sin is, God will exact satisfaction; and where he exacts, he does it severely tho' most justly; and if he exact it severely of the Surety, what will he do with the debtor, especially when he hath slighted the Surety, and despised the grace offered thro' him? And therefore not only, in respect of the command, but of the consequence that will follow the disobedience of it, be exhorted, if you think not to take your hazard of wrath, to endeavour, in God's

God's way to get your intereſt in this ſatisfaction which the Surety hath made, well ſecured. There is here a ſolid ground for faith, to expect that this ſatisfaction will anſwer the end of all who will make uſe of it; and a moſt preſſing motive to engage them that are lying under ſin, to embrace, to cloſe with, and to reſt upon this offered ſatisfaction, that this grace be not received in vain. Is there not a teſtimony in your conſciences of the former, and why do ye not make uſe of the latter? Will ye but once be prevailed with, to put the queſtion to yourſelves thus, what if I be made to reckon for my own ſins? What horrid wrath ſhall I meet with when the Mediator had ſuch ſore ſoul-travel; even when there was a covenant relation ſtanding ſtill, not doubted of, betwixt the Father and him; when formidable wrath ſhall be ſeen palpably purſuing me the ſinner, having no covenant-relation to ſupport me? We would not put it to your choice; whether ye will reckon or not; for that muſt be, and ſhall be, whether ye chooſe or refuſe. It is appointed for all men once to die, and after that to come to judgment; *and* we muſt all appear before the judgment ſeat of Chriſt: But that which we would put to your choice, is the way of coming to this judgment, and reckoning, and there are but two ways; either ye muſt come in your own ſtrength, or ye muſt fly to Chriſt's righteouſneſs, as being thoroughly convinced of the neceſſity of it, and that it will procure your acceptance. The day of the Lord will diſcover, that many have ſpoken of their faith, and repentance, that never really exerciſed the ſame. I ſhall now ſay no more, only remember, that *it is a fearful thing to fall into the hands of the living God;* who, when his wrath is kindled but a little, can cauſe the ſtouteſt and proudeſt of his enemies to periſh, in the midſt of all their deſigns and projects: But they will all then be found to be happy *who have put their truſt in him.*

SER-

SERMON XLV.

ISAIAH LIII. *Verse* 11.

Verse 11.—*He shall see of the travel of his soul, and shall be satisfied: By his knowledge shall my righteous Servant justify many: For he shall bear their iniquities.*

ALL scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be made perfect, throughly furnished unto all good works, and that his people may be *made wise unto salvation*: Yet these scriptures wherein our Lord Jesus is holden forth more clearly, are eminently useful, he being the foundation and ground of all, to whom the law and the prophets bear witness; and they are only profitable to us, in the estate wherein we are, in so far as they relate to him, and set him forth to us. And we may further say, that these scriptures, wherein his sufferings and death are holden forth, in the richness and fruitfulness of them, are singularly so; that being the very life of the covenant, and the very door, by, and through which, we pass from death to life; and whatever they be to others, sure they have a special sweetness in them to sensible sinners; and therefore the sum of the gospel, and of saving knowledge, is by the apostle, 2 Cor. ii. 2. summed up in *the knowledge of Christ, and of him crucified*, which unfolds his very heart and bowels to us.

The prophet hath been setting forth this in several verses, and hath hinted at the effects of his sufferings in

in the former verſe: And now in theſe words, he puts a new title on them, calling them the *travel of Chriſt's ſoul;* not only to ſet forth the exceeding greatneſs of them, but with reſpect to the foregoing words; wherein it is ſaid, *He ſhall ſee his ſeed;* which is repeated here, when it is ſaid, *He ſhall be ſatisfied.* So that as a mother is in travel, for bringing forth of a child; ſo ſays he, ſhall Chriſt be put to ſoul-travel, for bringing life and immortality to the ſeed given to him, to be ſaved by him; and ſeeing he is put to travel, he muſt needs bring forth, and *ſee his ſeed.* Here we may allude to that of Iſaiah lxvi. 9. 'Shall I bring to 'the birth, and not cauſe to bring forth? ſaith the 'Lord; ſhall I cauſe to bring forth, and ſhut the 'womb? ſaith thy God.'

We have ſpoken of the nature and greatneſs of theſe ſufferings. Now ere we proceed to any more *obſervations*, we would ſpeak a word further to the *uſe* of this; it being indeed an eater, out of which comes meat; and a ſtrong, out of which comes ſweet; theſe pangs having calmed and quieted the pangs, to ſpeak ſo, of many travelling ſouls, and brought forth a birth at laſt.

And therefore, beſide what I ſpoke to in the *uſe* the laſt day, I would add this, That we ſhould endeavour to have the ſolid faith, not only of his ſufferings imprinted deeply on our hearts; that, I ſay, the ſufferings of a dying, blood-ſweating Chriſt, wreſtling and ſtruggling, even to his being in an agony, with the wrath of God, and putting up ſtrong cries with tears, may be borne in on our hearts; and that we may throughly be perſuaded of the greatneſs of the work of redemption, and that it was a moſt dear and coſtly engagement to Chriſt; for it was not gold nor ſilver, it was not kingdoms nor viſible worlds, nor angels that were given as a price for elect ſinners; but it was the precious blood of the Son of God; nay it was the bitter and ſharp ſoul-travel, ſadneſs, ſorrow, and agony

agony of our Lord Jesus; which, to speak comparatively, was beyond the shedding of his blood. And what a price do ye think this to be? That he that made all, and preserved all, in their being, and was before all things, should come thus low, as to be a man, and a mean, sorrowful, suffering, and dying man, yea, to be a cursed man, and to go out of this life, as being under a curse, yet being always the beloved Son of the Father; and being even then, when at his lowest, *the Prince of the kings of the earth*, and shining forth gloriously, in the power, and riches, and freeness of his love and grace. Sure this wonderful low stooping and humbling of himself, preacheth out the love that straitened and constrained him to engage in that which was his own death, there being no hands that could have taken away his life, had he not willingly laid it down, which he did with delight. Could we make use of this, there is much here to be said for our use.

We shall draw what we design to say on it, to these four heads. 1. To something for instruction. 2. To something for consolation. 3. To something for exhortation. 4. To something for reproof, and expostulation.

I say, *first*, it serves for *instruction*, and ye should from it be instructed in several things. 1. How to think aright of the great severity of the justice of God, and of the horror of wrath, and of the dreadful consequents of sin, which it will most certainly have following on it, should it not make your souls to tremble, to think upon, and consider, that our Lord Jesus was brought to such a pass, as to be in such an *agony*, to be so *exceeding sorrowful*, and even *amazed*; to be so troubled in soul, that he was thereby made to *sweat great drops of blood*, and to be wrestling with somewhat, that his holy human nature had a fear of? O! the desert and wages of sin are dreadful, when the law pursues its controversy, and when justice exacts what a broken

broken covenant deserves. Alas! the most of men believe not this, but here there is enough to convince us, what an evil thing sin is, and what a dreadful thing it is to fall into the hands of an angry God. O! that ye would think upon it, that ye may beware of sin, by all means, and may always be minding that word which our Saviour hath, *If these things be done in the green tree, what shall be done in the dry?* If it was so done with him, who in the action (if I may so call it) was performing his Father's will, and giving an admirable proof of his respect to the honour of God; what will he do to the dry sticks, the damned reprobates, who have slighted the offer of his grace, despised the sufferings of a Mediator, and disdained to be reclaimed? Hear it and tremble, and be persuaded, that the horror that sin shall bring upon the sinner, when God comes to reckon with him, is inexpressible. 2. Be instructed, and see here how great the difficulty is of making peace with God, when once his law is broken. A thing that is little believed by most, who are disposed to think that they will get God sooner pleased and pacified, than they will get their neighbour, or master pacified and pleased; which says, that either they think nothing, or but very little of his wrath, or that they will soon get it appeased, and that a word will do it. Hence it is, that they think, that an equivalent price is not necessary for satisfying the justice of God, and for preventing of his wrath; but if it be so easy a thing to pacify God, and to satisfy his justice, why did our Lord undertake the debt? Why did he become so low, and pay so dear a price, to procure a discharge of it? Why was his soul put to such travel, when no shame, no reproach nor pain of his blessed body could do it, but his soul in the sore travel thereof, behoved to be made a sacrifice for sin? Sinners grosly ignorant mistakes of the justice of God, appear palpably in this; there never was a person that was called to it, and did undertake to remove God's wrath

from others, but our Lord Jesus; and ye see here what it cost him. And what do you imagine will be the lot of others, who shall lie under it eternally? 3. See here the worth and weight of a soul, and the great moment of the salvation of a soul; immortal souls are of much worth; and though men often sell them at a cheap and easy rate, yet our Lord bought souls dear. It is very true, souls considered in themselves, are not worthy of the price laid down for them; but being considered with respect to the end for which they are designed, to wit, the glorifying of the riches of the grace and mercy of God, and their enjoying of him, they are of much worth. Ah! that men should sell their souls so very cheap, when our Lord bought souls so very dear. 4. See here, the solidity, fulness, and satisfactoriness of the price that Jesus Christ gave to justice for the souls of his people? It cannot sure but be a full and satisfying price, that such a person should suffer, and suffer so much, even to be put to soul-travel, for which there could be no reason, neither could it have any other end, but the satisfying of divine justice for the sins of the elect; and considering these his sufferings in the degree of them, which was so very high; and in the rise of them, which was God's purpose and decree; and in the end of them, which was to satisfy the justice of God, and to make his grace glorious, it cannot but be a most solid, full, and satisfying price: So that a soul may have here a sufficient ground to build its salvation upon; and the more low that the Mediator was brought by his sufferings, the more solid and sure is the ground of our faith; yet, this is the end why he came so low. 5. See here, how greatly we are in Christ's debt, that when justice was provoked, and sinners had lost themselves, and when nothing else could be admitted, but all other sacrifices were rejected, he was graciously pleased to yield himself to be the sacrifice, by his extreme and most exquisite sufferings, most pleasantly and chearfully,

ly, saying, *Lo, I come, in the volume of thy book it is written of me, I delight to do thy will, O my God; by the which will*, saith the apostle, Heb. x. *we are sanctified*, and by it we have access to eternal life. It had been much, if he had made a new world for believers to dwell in, nay, it had been much, if he had provided angels to mollify and mitigate their sufferings, and to give them drops of water to cool their tongues in hell; but that he his own blessed self, should decline no soul-travel, beside bodily sufferings, to redeem them from the curse; how much, how unspeakably much are they obliged to Jesus Christ? If we were suitably sensible of our hazard, and clear as to our interest in these sufferings, it could not be, but our souls would leap some way within us, as the babe did in Elizabeth's womb, on this consideration, that a Surety and Saviour hath come, and paid the price that was due by us to the justice of God. This is a greater obligation than his making of the world for an habitation to sinners; nay, a greater obligation than his giving of heaven to us, if abstracted from Christ. O how well would it become us, in reading of these words, to stand and pause, and to say, is it so indeed, that Christ gave himself thus for sinners, and for me? This is it which opens the door of access to God, and makes a bridge over the gulf, that is betwixt God and sinners. He was smitten, that by his strokes and stripes, health might be brought to us, he was content to undergo sore soul-travel, that thereby life might be brought to us.

That which we mainly aim at in this branch of the use is, that ye should look to the mercy purchased by this soul-travel, as your great obligation, and at what a rate you have the offer of grace, and access to heaven; when he made the world, heaven, and earth, sun, moon, stars, &c. he spake the word, and it was done; there needed no more, but *let such a thing be, and it was;* but the work of redemption was of ano-

ther sort, and brought about at a high and dearer rate; therefore among all the things which the gospel holds forth, put a high value on those things that are the fruits of Christ's soul-travel; and consider what a slight it will be, and what guilt it will involve you in, that he should purchase redemption so dear, and make offer of it so freely, and ye should care little or nothing for it. 6. Be instructed concerning the absolute necessity of being in Christ's debt, for the right application of his purchase; is there any man that can merit it, or render him a recompence for it? If not, and if there be a necessity of heaven and salvation, then sure there is a necessity of being in Christ's debt, and of making use of his purchase, for the attaining of that which he hath purchased; and men are not hardly dealt with, when this blessed necessity is imposed upon them, not to satisfy for themselves (for what can they bring that will be an equivalent price?) but to acquiesce in his satisfaction made to justice for them, and the rather, that they cannot bind him to make application of it. People are very readily given to one of these two, either to mistake and pass by the Mediator, and so to presume to make a new bargain for their peace, by offering to drink themselves of the cup which Christ drank of; for that only was the price of souls; or if they esteem of Christ's satisfaction, they think to oblige him, and to procure from him the application of his purchase by their prayers and good living: But what is there in this, more than is in the former? what price is there that can be given to him, that is equivalent to his sufferings? It must therefore of necessity come to this, that as it was freely purchased, so it is freely applied; and it is very suitable for sinners to carry the faith of this along with them in their hearts; if he procured heaven to us, by his soul-suffering and travel, we cannot procure it to ourselves; and therefore a necessity lies on all that would come to heaven, to be in Christ's debt for it; and this is the upshot of all,

all, that ſinners may know, that they are in his debt: As for his purchaſe, ſo alſo for the application of it.

Uſe 2. This doctrine yields much conſolation, and the fountain and riſe of it is, that his ſoul-travel bought it all, and makes way to the bringing of us to the poſſeſſion of it. And in many reſpects, our conſolation depends on it; we ſhall look upon it as the the riſe thereof more generally, in theſe reſpects. 1. That to a poor ſinner lying under the curſe, there is a poſſibility of getting it put by, and kept off, that heaven is not deſperate, and that the fear of coming before the tribunal of juſtice is not abſolute; for our Lord ſatisfied juſtice; the price that he laid down was not for nought, but levelled at this very ſcope, as the apoſtle hath it, 2 *Cor.* v. *ult. He was made ſin for us, that knew no ſin, that we* ſinners *might be made the righteouſneſs of God in*, or through *him;* and what ſtrong conſolation is this, for a ſinner under the curſe of God, to have this word ſpoken to him, though thou cannot ſatisfy juſtice for thyſelf, yet there is a way laid down to ſatisfy it for thee? The Mediator having the price that was required, propoſed to him, did not ſtick at the terms, but complied with the agreement, and hath accordingly actually performed it. 2. It is a conſolation in this reſpect, that not only is there a complete ſatisfaction given to juſtice, but a willing Saviour, ready to make that ſatisfaction good, and to make it good freely; can there be a greater proof of our Lord Jeſus his love to ſinners than this? That when they were conſidered with all their debt laying on their heads, he undertook this ſoul-travel for them, to procure them ſalvation from wrath and juſtice; this is more than his giving them his word for it, though that had been enough; it is more than the giving them his oath, thus to commend his love; as it is John xv. 13. *Greater love hath no man than this, that a man ſhould lay down his life for his friend*; *but*, ſays the apoſtle, Rom. v. 8. 10. *God commends his love to us*

us that while we are yet sinners, yea enemies, *Christ died for us*. This good shepherd laid down his life for his sheep. 3. It is a consolation in this respect, that there is also a willingness in the Lord Jehovah, the provoked party, to accept of this satisfaction; and to absolve the elect, on account of this satisfaction; for what, I pray, was all this soul-travel that the Lord underwent? But Jehovah his transferring of the debt of the elect on him, according to the transaction that had past in the covenant of redemption, he would never have made the sword of his justice to awake against the man that was his Fellow, if he had not been content to accept of his satisfaction for them that should make use of it; for we have not only the Mediator, and his *satisfaction* to consider in this soul-travbut also the contrivance of the covenant called in the former words, *the pleasure of the Lord*, who, while we were enemies, gave his Son, and was content to want him for a time, to speak so, and to be a distinct party to pursue him. Is not this then a good agreement, when we have a willing Mediator content to give the price and satisfaction, and a gracious and willing God, content to accept of this satisfaction, and both of them content to make the application of it to us freely? as it is Rev. iii. 18. Here is matter of strong consolation, the ground whereof will not fail, to wit, the Mediator's soul travel, and the Lord Jehovah will not throw off the agreement, when the poor sinner says I have nothing to pay, but there is a price in Christ's satisfaction offered in the gospel, and the judge admits it for the sinner that lays claim to it, as if the sinner had never sinned, or had actually paid the price himself.

But 4. Look a little further, and we shall find more consolation, though this be much, consider a sinner in a tempted condition, and under sad soul-exercise, that wots not what to do with unbelief, with the devil, and with the wrath of God; all which are like to overwhelm

whelm and swallow him up, and the heart is like to sink; here is the native and suitable fountain for such a soul to drink at; that our Lord Jesus suffered more, and that it was another sort of cup that he drank of, and drank up, and for these ends, 1*st*, To take away the sting and bitterness of thy cup, 2*dly*, To procure, and meritoriously to purchase a freedom and deliverance from these temptations for thee. 3*dly*, Also, that he might be made a sympathising High-priest, and the more compassionate towards the person that should be so tempted, according to that, Heb. ii. ult. *for that he himself hath suffered; being tempted, he is able to succour those that are tempted*; *he* was tempted, that he might have a tender sympathy with tempted souls; and therefore when such are ready to faint, he supports and upholds them; and when they are in hazard to turn their back on the conflict, he comes up with fresh strength, and recruits them. So Heb. 4. 15. 'We 'have not an High-priest which cannot be touched 'with the feeling of our infirmities, but was in all 'points tempted like as we are, yet without sin.' We have such an High-priest, as was not only mocked, and scorned of men, and some way deserted of God, but who was tempted, though not from sin within (for he was without sin) yet to sin; for he was assaulted by the devil, and tempted to unbelief, and other gross sins, as is clear, Matt. iv. though, as he saith himself, *the prince of this world hath nothing in me*; and he was not only tempted to sin, but as if he had actually sinned, he met with wrath from all. There is a sweet and strong sympathy flowing from such bowels, as one brother hath towards another, but his is inconceivably beyond the tenderest bowels, that the most warmly loving brethren in all the world have one towards another; and therefore he knows well what apprehensions, and strong temptations will attempt to beat in upon poor souls, and can with experience sympathise with them; it is not so to be understood,

derſtood, as if there were any additional degree made to his kindneſs, ſkill, and grace, as he is God, theſe being infinite in him, as ſo conſidered; yet his being man as well as God, or having a human nature, he hath from his perſonal experience a ſympathy, and that in a human way, though infinitely above what we can conceive, with his own, under their temptations, and ſad ſoul-exerciſes. And ſeeing the ſcripture ſets forth ſuch a thing as this, that our High-prieſt is a man that hath bowels of ſympathy, it may ſufficiently warrant a believer to expect much good, this and other ways from Chriſt, he having grace infinite in him, as God, and a tender heart, as man, to befriend them, and to communicate, and ſend forth of that grace unto them. And this is great ground of conſolation to believers under any croſs and part of hard exerciſe, to know that we have a Mediator, who knows in experience, though not the ſinfulneſs that accompanies theſe hard exerciſes in us; yet what theſe fears are, of being ſhut out from God, and how dreadful a thing it is to be at enmity with him; and is like to thoſe, who having come through a ſore trial themſelves, are thereby the more ready to ſympathiſe with others under it. 5. And laſtly, the conſideration of this may comfort believers even in their outward afflictions; it had been another ſort of croſſes that they would have been made to meet with, if he had not taken this cup of wrath, and drank it for them; and therefore they ſhould be comforted, and bleſs God, who hath taken this ſoul-travel from off them, and made way for a retreat and ſhelter for them in him; and it ſhould even ſhame believers, who are ready to think ſo much of any little inward exerciſe, or of outward affliction, ſeeing our bleſſed Lord Jeſus endured ſo much, not only outward, and bodily affliction, but alſo ſo much inward trouble and ſoul-travel, that thereby their burden might be made light, and their yoke eaſy.

Uſe 3.

Use 3. For exhortation. Seeing our Lord Jesus was put to such sore travel, sure it lays a great obligation on them, for whom he suffered, to endeavour to make some suitable and grateful return; seeing therefore we are so much in his debt, we should give him a friendly meeting in these four particulars which this calls for: 1*st*, It calleth for love to him, that discovered such love to us. 2*dly*, It calleth for faith; that seeing he gave such a price for us, we should trust our souls to him. 3*dly*, It calleth for holiness and obedience, even living to him, and to the glorifying of him that hath bought us. This argument will sure weigh with you, who on solid grounds lay claim to his purchase. 4*thly*, It calleth for thankfulness and praise, in magnifying his grace and love that hath so loved us. And are not all these very suitable and becoming, that sinners should love him, and that those who love him not, should be *Anathema Maranatha*, accursed to the coming of the Lord; and that sinners should believe on him, and be obedient to him, and thankful.

If ye believe this truth, this comfortable and soul ravishing truth, let me exhort you, and be exhorted and prevailed with, to love our Lord Jesus Christ, and to give him that answerable respect, meeting and welcome that becomes you: If we may plead for any thing from you, sure we may plead for this: If it be true that he engaged in such a bargain, in which, if he had not engaged himself, we had inevitably gone to the pit; and if he hath actually paid the price which he undertook to pay, let your consciences speak, if it should not melt the hearts of such, to whom the benefit of this is offered, with love to him? And if you have the faith of the doctrine, can ye deny, but this obligation lieth upon you? Look in on your consciences and hearts, and see if ye be able to shift it; and if ye had suitable palaces for entertaining him in, whether ye be not bound to open to him, and

give him a free paſſage to them; and if your eyes were fountains of tears, would it not become you to waſh his feet with them, and to wipe them with the hair of your head? Would to God that you were under the ſuitable impreſſion of this, and that ye were by the goſpel, and the privileges ye have by it, conſtrained to love the Lord Jeſus Chriſt. It may be, ſome of you think, if this be all that is called for, he ſhall not want it: We aſſure you it is called for; *My ſon*, ſaith he, *give me thine heart.* But we are afraid, that though ye will confeſs, that this is your duty, and that you ſhould have love to him, yet the moſt part of you want it: For when we ſpeak of love to Chriſt, it is not a pretext or apprehenſion of love, that will be taken for love, but ſuch love as hath theſe qualifications. 1. If Chriſt be loved, he will be eſteemed of, as the moſt excellent thing, or perſon, the moſt excellent bargain, the moſt kind friend, the moſt loving huſband, and as the moſt full, complete and abſolute ſufficiency, or ſufficient one: As he is ſpoken of, and eſteemed of by the ſpouſe, Cant v. *His countenance is like Lebanon, excellent as the cedars; his mouth is moſt ſweet, he is altogether lovely:* The heart is brought to eſteem of him, and to prefer him beyond all that it can ſet the eye upon. It were indeed ſomewhat, if you were brought under conviction, and thorough perſuaſion of this, that Jeſus Chriſt is incomparably the beſt thing that a ſinner can have a title to; but alas! he is deſpiſed and rejected of men, though he be *the chiefeſt of ten thouſands;* and men play the fool in preferring other things to him, who is infinitely worthy of the preference unto, and of the pre-eminency above them all. A ſecond evidence of love is, the hearts longing and panting after the enjoyment of him, and of the enjoyment of him, as the moſt excellent object, quite ſurpaſſing all other objects: And when the thirſt and longing of the ſoul is ſo carried out after him, as it

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cannot be satisfied without him, which is to be *sick of love for him*, as it is, Cant. ii. 5. and v. 8. To be in a manner fainting because of his absence, and even longing for his presence, to have the bent of the souls designs, and desires towards making of that glorious conquest, whereof the apostle speaks, Philip. iii. *Even to count all things to be but loss and dung*, and to cast all things as it were over board, *to have him, and to be found in him;* to count of him as *the pearl of price*, and as *the treasure hid in the field;* for the sake of which, ye would strip yourselves naked, and sell all that ye have to buy it. 3. This love to Christ Jesus hath in it a satisfying delight in him, and the souls blessing of itself in him, its contenting itself with him; and its rejoicing in that sweetness which it findeth to be in him, as being the only attractive object, that hath such a loveliness in it, as begets satisfaction; which satisfaction begets a warmness in the heart to him again, even till the soul be put in a holy flame of love to him; more of this love would make Christ and the gospel much more sweet, and would make every one of those words, that expresseth his love in his sufferings, to be like marrow and fatness, and would also make the promises to be like breasts full of consolation; it would withal cause, that there would not be such mistakes of Christ, nor such gaddings and whorings from him, and such preferring of idols to him, as alas! there are: Where this love is not, there can be no other things that will be acceptable. We shall say no more at this time, but only this, That we do appeal to your consciences, if there be not here an excellent and nonsuch object of love, and is there not here much reason to be in love with that object? A very *heathen will return love* for love, and should not we much more do so in this case? God himself kindle this love in us, and make us know more the great advantages of it.

SERMON XLVI.

ISAIAH LIII. *Verse* 11.

Verse 11.—*He shall see of the travel of his soul, and shall be satisfied: By his knowledge shall my righteous Servant justify many: For he shall bear their iniquities.*

THE work of redemption is a business that was very gravely and very seriously contrived and prosecuted, in respect of God, and of the Mediator; there was much earnestness in it as to them, and yet notwithstanding (which is a wonder) men whom it concerns so much, whose salvation depends upon it, and to whom the benefit of it redounds, are but very little serious in their thoughts of it. Our Lord Jesus was in travel, sore soul-travel to bring about this work, and that the gospel might be preached to sinners, that they might have thereby a ground to their faith, to expect life and remission of sins through him. Is it not then sad that we should speak and hear of it, and be in a manner, like the stone in the wall, no more, or little more affected with, than if it were a matter that did not at all concern us? The reading and hearing of these words will, doubtless, be a great conviction to secure sinners, that our Lord Jesus was at such pains, and put to such soul-travel and suffering, and that yet such sinners were never moved, nor made serious, to have the application of this purchased redemption made to them.

The scope of this word is to shew the great inward soul-travels, conflicts, and straits that our blessed Lord Jesus had and was put to, in finishing the work of

of redemption, and in paying the price due to the juſtice of God, for the ſins of the elect. It is a wonder that ever we ſhould have it to declare, and that you ſhould hear of this ſubject, which is the very text, to ſay ſo, and ſum of the goſpel. And therefore, before we leave it, we ſhall ſpeak a little more to the *uſe* of it; and truly if we make not uſe of this doctrine, we will make uſe of none; though I confeſs it is a great practiſe, how to draw it to uſe, and to conform ourſelves in our practice to the uſe of it.

We propoſed ſome things the laſt day which we could not then proſecute; as 1. Something for exhortation. 2. Something for reproof and expoſtulation, which riſing clearly from the doctrine drawn from the words, we may now inſiſt a little on them.

1. For exhortation, conſidering Chriſt's ſufferings and the extremity of them, and that they were undergone for ſinners, we would exhort you to love him as ye ought: there is ground and warrant here to require it of you, ſeeing that love in his boſom came to ſuch an height, that he was content to lay down his life, yea, ſeeing he was in ſuch a hot flame of love, that the cup of wrath did not quench it, but his love drank and dryed it up, *Greater love than this hath no man.* It is a moſt wonderful love conſidered with all the circunſtances, whereby it is heightened; and there is ground here to excite and ſtir you up, to give him a kindly reception, and to entertain his love with love. It will ſure be a great ſhame, if our Lord's love ſtood at nothing, ſo that he might do the Father's will, and finiſh the work committed to him, which was the perfecting the work of ſinners redemption, redeeming of his loſt ſheep. If every trifle ſhall quench love in our hearts to him; O! What a ſhame, will it be in the day of judgment to many, when this man ſhall be brought forth loving this idol, and another man loving that idol more than Chriſt, this man loving his luſt, that man his eaſe, and another man his wealth

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or honour, and preferring them to Christ, and when it shall be found, that they would not part with their right eye, nor their right hand (which are not worth the name of *members;* being called so, because they are members of the body of death) for love to him: Think what they will, that native impression of the obligation that lyes upon them to love Christ, is wanting, and that divine and soul-ravishing influence, that his love should have on their hearts. It is true, ye all think, that ye love him, unless it be some of them who indeed love him; but if ye could reflect upon yourselves, ye would find that ye have little or no love at all to him indeed: And therefore, for undeceiving of you, beside what we said the last day, take two or three characters of true love to Christ. 1. This love is never satisfied with any degree, or measure that it hath attained, so as to rest satisfied with it. It hath these two things in it, a desire to be further in love, and a concern that it cannot attain at growth in it. The loving soul is disposed to think, that its love to Christ is not worthy to be called love, and it breathes after it, even to have itself warmed therewith to him, and to be brought to a further nearness to him, as we may see through the Song of Solomon: And particularly chap. vii. at the close, *There will I give thee my loves:* And chap. viii. *O that thou wert as my brother that sucked the breasts of my mother.* True love to him puts the soul to long for an opportunity to discover its love towards him. 2. Where this love is, the soul will be serious in praying for it, that it may attain it, as if he wanted it, and it will be as much affected with the want of the lively exercise of it, and for coming short in it, as it will be for any other sin. There is no benefit that it seeks more after, then to have the heart circumcised to love him; and Oh! it will be accounted a great benefit, to have love to Christ: and as it is one of the things that it seeks in prayer, so it is one of the things that

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it eyeth in repentance: it is much affected with the want of it, confeſſes it to him, aggravates the ſin thereof againſt itſelf, from this ground, that it loves not Chriſt as it ſhould. I know not if there be much of this among us, many will be ſorry if they fall into drunkeneſs, or any other groſs ſin, but O! How few repent of their want of love to Chriſt, and that he has not his own room in the heart. 3. Where this love is, it is very ſuſpicious and jealous, leſt the heart cleave to ſome other thing, and give it room to the prejudice of Chriſt. It is a ſad thing, when people let their affections go out at random, and are not afraid, leſt they overdo themſelves in loving the world, their pleaſures and their credit, *&c.* But rather they are like the whore in the Proverbs. Who ſays, *Come, and let us take our fill of loves.* Love to Chriſt was a weanedneſs from theſe things, and a jealouſy leſt they uſurp a room in the heart, that is not due to them; becauſe, as John ſays, there is not a conſiſtency betwixt the love of God, and the love of the world in the heart; and therefore it is the watchful care of a poor believer, to keep out inordinate love of the world, and of thoſe things that the heart is given to go a whoring after: Hence David prays, Pſal. cxix. *Incline my heart to thy law and not to covetouſneſs*, and *turn away mine eyes from beholding vanity.* There is in too many a ſort of rooted confidence, that they love Chriſt, and they never ſuſpect themſelves of the contrary, when yet ſome other thing hath his room.

2*dly*, There is ground here to exhort you to believe on him, as the Prince of life, and a Saviour that is well fitted and qualified to give repentance and remiſſion of ſins; and this is the very native uſe that flows from this doctrine, even to lay a ſolid ground of faith to a ſoul lying under the ſenſe of ſin, to ſtep forward to God's bar, with confidence, conſidering Jeſus Chriſt crucified, and put to ſoul-travel for elect ſinners, who ſhould betake themſelves to him; which if it

it had not been, there had not been any ground for faith; and the lower he came in his sufferings, we have the more native and strong ground of faith, and the stronger motive to draw us to take hold of him; and to fix our faith on his satisfaction. To clear this branch of the use a little, 1. Consider here a ground for faith, in a fourfold respect, and 2. The force of the motives that arise from these grounds, pressing a sensible sinner to exercise faith on them, or on him by them; and 3. The necessity that we are under, so to do.

For the *first*, 1. In general there is ground here to bring the heart to be fixed in the historical faith of what is spoken concerning the truths of the covenant; for, doth not this soul-travel of our Lord say, that men are lying naturally in a sinful condition, and obnoxious to wrath? That there is a covenant past betwixt the Father and Son, for delivering of elect sinners out of that condition, and that by the sufferings of the Mediator; and that by our betaking ourselves to him: Otherways, why did the Mediator come thus low, except it had been true that man was under a debt that he could not pay; and why did the Father send his Son, except he had been really minded, that he should offer himself up a propitiatory sacrifice to God for man's sin? And his accepting of the satisfaction tells plainly, that he was content, that the Sureties payment should stand for the principal debtors. All this supposeth a covenant, which is as real, as if we had seen, and had been ear-witnesses of the reading over of the covenant in all the articles of it; we wish that many were come this length, as to be confirmed in the historical faith of the general truths of the gospel, summed up in Christ's sufferings; and there cannot be any serious reading, or hearing of Christ's sufferings, but there must also be some considering of their rise and end; if it be otherways, we do but superficially run over them.

them. 2. As this shews the Lord's seriousness in pressing the offer of redemption on sinners, so it calleth you to be serious in accepting of it, according to that in John xii. *When I am lifted up, I will draw all men after me.* Where Christ's lifting up is made attractive to draw lost sinners after him. And can there be a greater ground of faith, or a stronger motive to persuade a sinner to be reconciled to God, and to rest upon Christ's satisfaction, in order to that, than this, that Jesus Christ hath purposely laid down his life, and undergone suffering, even to such an extremity, to bring it about. 3. When we say that Christ's soul-travel calls for faith, it requires this, and gives ground for it; that they that betake themselves to Christ for justification before God, may confidently commit themselves to his guiding in all other things; for will he not be tender of them in these, when out of respect to them, when there was not a covenant betwixt him and them (though they were mentioned in the covenant of redemption) he laid down his life, and suffered such things for them? May we not from this reason, as the apostle doth, Rom. viii. *He that spared not his own Son, but gave him to the death for us; how shall he not with him also freely give us all things?* Can there be a greater ground for sinners that fear to trust him with all things that concern them than this? that he suffered so much for them. 4. Having fled to him, it serves to confirm our faith, and to bring us to be quiet in resting on him, and acquiescing in him: For what more could we require for our settlement and quieting than this, that he hath come so low, and condescended so far on the behalf of poor sinners? Therefore in all these respects, let me exhort you, and in his name, *Who was made sin for us, that we might be made the righteousness of God in him.* Beseech you, not to keep at a distance from him, but acknowledge your sin, and by faith to flee unto him, and to the efficacy of his blood: O! yield yourselves by faith to

him for making uſe of him for your juſtification. And a little more particularly, let me here ſpeak a word to two ſorts of perſons, 1. To them that are yet ſtrangers to God: 2. To them that are looking towards Chriſt; and 1. For you that are ſtrangers to God, whoſe hearts were never yet affected with the conviction of the neceſſity of believing, who can lie down and riſe up without ſerious thoughts of your ſouls eſtate, or of the neceſſity of making ſure your peace with God: I beſeech you, lay to heart your condition, and beware of trampling the blood of the covenant under your feet, let not the grace that is offered to you in this goſpel be heard and received in vain, but by the acknowledgment of ſin, and of God's juſtice to which ye are liable for the ſame; fly betimes to Chriſt's ſufferings for a ſhelter from the wrath of God, that will otherwiſe be as a ſtorm againſt you. This we preſs as the great uſe of this doctrine upon you, that you improve the cup of wrath that the Mediator hath drunken, for your exempting from the curſe that is due to you, and that cup that ye deſerved to have drank eternally. 2. For you, who under the conviction of ſin, are looking towards Chriſt, let me intreat you not to ſtay on this ſide of the *city of refuge*, but go forward, and improve this ſoul-travel of the Lord for your ſpiritual eaſe, ſettlement, quiet and comfort, as well as for keeping you from wrath, otherways it will bring bitterneſs in the end. If ye make not uſe of Chriſt's ſufferings, if ye betake not yourſelves to him, and do not truſt him for juſtification and life, ye will make yourſelves guilty of his blood, and will be found treaders of it under foot.

And therefore, let me here ſpeak a word to the ſecond thing propoſed, that is, the grounds, or reaſons, or motives, that ſhould preſs you to make uſe of theſe ſufferings, and of the grounds of faith, that they hold forth unto you. And 1. In general, let me aſk, is there not guilt, and hazard of wrath, becauſe of guilt?

guilt? And if so, why stand ye at a distance from the Saviour? If it were sinless saints and angels that were exhorted to make use of him, it would be the less wonder, that there were so little thinking of a Mediator, but when it is sinners that are called upon, and sinners in such eminent hazard, it is indeed a wonder that there is not greater flocking unto him, and pressing on him: If there had not been need, would the Father have so pursued the Son? Or do ye think that it was for a complement that he laid down his life? which sure he would not have done, if salvation could have been had another way. 2*dly*, And more particularly, as ye should consider the many motives that you have to press you to rest on these grounds, which we shall draw to these four. 1. The fulness and sufficiency of the ground that is given to faith in Christ's sufferings, which the deeper they draw on his soul, faith hath the fuller and better ground to make use of them. 2. The power and ability that are conspicuously in him, to make application of his purchase: He hath encountered wrath, and hath overcome; he is absolved and justified before God, and *is exalted to be a Prince and a Saviour, to give repentance to Israel, and remission of sins:* And having satisfied justice, and defeated the devil; and being thus exalted, he can conduct safe such sinners as betake themselves to him; and these two considered, to wit, a sufficient price payed for the debt of the elect; and a sufficient Prince and Saviour, able to save to the utmost all that come unto God through him, and who is exalted, and sitteth at God's right hand, to make intercession for us; I say, as they are a solid ground for faith to rest on, so are they a strong motive to press believing. 3. The great faithfulness of God, that brightly shines, and wonderfully appears here, who, according to the covenant, sends his Son, and pursues the quarrel against him, and in so doing keeps the promise made to Abraham; and the great faithfulness of the Mediator, in

coming and performing all that he undertook for the elect; both of them are faithful in performing all that was covenanted to the least jot thereof, as is evident by what our Lord says, *I have finished the work which thou gavest me to do.* Seeing therefore there is such exact faithfulness in keeping, and fulfilling all that passeth in the covenant of redemption, and of all that was promised to the Father; and seeing the Mediator hath said, that *of all that come unto me, he will cast out none*, nor put them away. Is there not here a strong motive to believing? Will not the Lord Jesus be as faithful, in keeping the promise made to comers unto him, as the Father and he have been in performing of what was covenanted concerning their redemption? The *4th*, Is the great love of God and of the Mediator, that eminently shine here, in their willingness to make the application; as he is faithful, so is he willing to be employed; and what greater evidence of love would we have than this, that our Lord Jesus hath delighted so much in the salvation of sinners, that he laid down his life, and endured much sore soul-travel for this very end? *We beheld*, says John ch. i. 14. *his glory, the glory as of the only begotten Son of the Father, full of grace and truth.* In his humiliation, he was glorious in both these, glorious in his truth, making his faithfulness to shine, in exact keeping of what was agreed upon and promised: Glorious in his grace to poor sinners, in making application of his purchase, freely and fully; yea, the more that he was obscured by his humiliation, the more did his grace shine forth; how much more glorious will he be in these when he is now exalted? *3dly*, If these two persuade you not to believe on him, to wit, the grounds that he hath given for believing, and the powerful pressing motives to make use of those grounds; consider the absolute necessity that you lie under of making use of those grounds, without which you will never be able to avoid the wrath of God. Is there any that can

can give God a recompence? *The redemption of the soul is precious, and ceases for ever*, as to you; or, if any could have been able, why did the Mediator come thus low? And where should have been the glory of grace and truth, that hath shined so radiantly in his sufferings? And therefore from all these be exhorted, to trust him with your salvation, by making use of his righteousness, and by founding your plea before God on his sufferings, as ever ye would have your souls saved; otherways ye can expect nothing, but to fall under the rigour of justice, and to be made to satisfy for your own debt, to the uttermost farthing; and when will that be? Dare the most innocent amongst you venture to satisfy justice for themselves? If not, is there not a necessity to make use of his sufferings for that end? Which he hath made attainable by his tearing off the vail of his own flesh, that sinners may go in with humble boldness to the holy of holies. This is the end of all our preaching, and of your hearing, which when it is not sincerely aimed at, and endeavoured to be reached, we are useless in both.

And therefore, *2dly*, May we not expostulate with you, that are hearers of this gospel, that can hear of his offerings, and of his having been in an agony for this very end, that sinners might have a warrant to their faith, and yet have never to this very hour actually fled unto him to find shelter? I know that many will not own this as their case; and therefore in more application of this use (seeing here lieth the great treasure of the gospel, which, if it be not, what can be improved to any purpose?) We shall speak a word to the generality of hearers, who are strangers to the right improving of Christ's righteousness; and tho' ye may think this to be a hard charge, and cannot well endure to be expostulated with as unbelievers; yet let me ask you, *1st*, Do you think that all of you will go to heaven? If not, but believe that it is a truth, that the most part of the hearers of the gospel

goſpel will periſh; then, ſure all are not believers; for all believers will go to heaven, and not one of them ſhall periſh; and tho' ye will not now believe this, the day is coming when ye ſhall, if grace prevent not, ſee and find it. When believers will be taken in with Chriſt, and others ſhut out, many of you may think that this doctrine is needleſs; the more needleſs that many of you think it to be, it is ſo much the more needful, and uſeful to be inſiſted on with you. *2dly*, If you ſay you have faith, I aſk you, Whence came you by it? I know, many of you will ſay, We believed always ſince we had underſtanding to know good or ill; yet, when you are put to tell what it is? ye know not how to anſwer, nor can you give the leaſt ſatisfying account of it; and yet you queſtion not but it will be well with you, and never once feared to go to hell. And is that faith, think ye? Alas! no; it is a plain counterfeit, and a very cheat. Others are ready to ſay, We believed not always, yet we believe ſometimes, to wit, when we do ſome duties, and abſtain from groſs evils; but when accuſations come from the neglect of duties, and for the commiſſion of ſins, we want it, and have nothing of it; and when death comes, ſuch are forced to ſay, we fear we have been beguiling ourſelves. Whence comes this? but even from this ground, that they would never ſuffer it to be told them but that they had faith; which yet will never be accounted to be faith; becauſe it hath not Chriſt's righteouſneſs for the ground of it; and therefore when their conſcience is awakened, it is quite gone; whereas true faith will in ſome meaſure ſtand it out againſt an accuſation, and will abide the trial, on the account of Chriſt's righteouſneſs which they have fled to. *3dly*, We aſk you this queſtion, are you ſure of your faith? You will ſay, you hope ſo, and believe ſo, and this is all you can ſay, which in effect comes to this, we groundleſly preſumed ſo; and it is obſervable, that if ye be

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put to a second question, what ground have ye for your faith? ye have none at all. If ye be asked, whether ye be certain that ye are believers? ye will answer, no person is certain, God knows that. Is not this strange? and hath it not in it an utter inconsistency, that men and women should confidently assert, and maintain their faith? and yet when they are put to prove it, they will tell you, that they are uncertain, that none can be certain of it. Therefore think it not strange that we expostulate with you, that ye have been so long hearing of Christ, and that ye have little, or rather no faith at all in the making use of his righteousness. But to make this the more convincingly clear, we shall give you four characters, whereby true faith may be tried and known, which will serve also to discover the unsoundness of the faith of many. 1. It may be tried by the ground that it standeth upon; solid faith hath for the ground of it Christ's righteousness and satisfaction, his sufferings, the price that he payed to justice for sinners debt; that *he who knew no sin, might become sin for us;* as it is, 2 Cor. v. ult. ye that say, ye hope to come to heaven, and will assert strongly that ye believe; try it, I beseech you by this, what is it that warrants you to believe, or, whereon is your faith founded? Is it Christ's righteousness that gives your faith a ground? You are ready to say, yes, and who do otherwise? Are there any but they expect life through Christ? But deceive not yourselves, there are many that have some sort of respect to Christ, who do not at all rightly respect his sufferings; many will look upon Christ as a Sovereign, and as one that can pardon them their sins, and will pray to him for pardon of them, who yet never seriously laid the stress of their obtaining pardon on his death, but expect pardon immediately, without an intervening satisfaction; yea, they never look upon that as needful. Others again look only to Christ's ability to save, and will pray to him as to an able Saviour; and

and here also by such, his righteousness and merit is shut out, as if it were superfluous and unnecessary. A third sort look to his mercy, and think that he is very kind and gracious, and that as one man forgives another, so will he forgive them; and do not respect his righteousness, nor found their faith and expectation of pardon upon him, as upon one that hath satisfied justice by the travel of his soul, that pardon might come to them who come to him: But where true faith is, the soul begins to look on itself, as arraigned before the tribunal of justice, and unable to pay its own debt, judges itself, and hath not only some part of exercise to be freed from an accusation (which is all the faith that many have) but hath serious exercise, how to have the accusation answered, by betaking itself to Christ's satisfaction, from these grounds, that a satisfaction is given, that this satisfaction is made offer of in the gospel, and that the soul is content to make use of it, draws the conclusion as to its pardon: it hath intervening betwixt the consideration of its guilt, and its application of pardon, both the covenant of redemption on God's side, and the covenant of reconciliation on the sinners side, which the soul doth eye, as that which gives it warrant to lay hold on Christ's sufferings, which the other who presumes doth not. The believing soul says, if this satisfaction had not been, I could never have expected mercy. 2. In the solid faith of a believer, there is, an application made of Christ crucified, only as the meritorious cause of justification and life, so he is exercised in this, to be only settled on him as such; as for presumptuous souls, as they find it easy to believe, so they find it easy to rest on him only; but as the true believer hath it for one part of exercise to him, how to have Christ, so it is another part of exercise to him, to rest on him only, and to have him as crucified, made the ground of his faith, as the apostle insinuates, when he says, 1 Cor. ii. 2. *I determined to know nothing*

thing among you, but Jesus Christ, and him crucified; where we have three grounds of saving faith, or knowledge. 1. Jesus Christ. 2. Him as crucified; and 3. A determining to know no other thing, but him to rest upon for life and salvation; it is in this respect that the apostle, Phil. iii. doth count all things but loss and dung, and cast, as it were, all overboard, that he may win Christ, and be found in him. Many find it no difficult matter to rest on Christ only, and to keep out other things from being joined with him, and never once suspect themselves in this by any thing; but the believer, (as I just now said) hath here an exercise and difficulty to rest on Christ alone, and on nothing else; because he knows nothing else to be a sure foundation; and because it is natural to him to rest on other things beside Christ. 3. The true believer is taken up, not only to have a sure ground to build on, but also to have his own hold and building on that ground made sure. It is his exercise to have it out of question, that his faith is true faith, and not presumption; to have the grace of faith actually and really taking hold of, or apprehending Christ; whereas another that presumeth, and hath only an opinion or conjecture in place of faith; as he is in his own opinion easily brought to Christ, so he finds it easy to exercise believing on him; he will, it may be, grant that he cannot sanctifie the sabbath-day, and yet he can believe; as if believing were less difficult than to sanctifie the sabbath; so will many grant, that they cannot pray, and therefore do decline the worship of God in their families, who will yet confidently say they can believe, and that they do believe always; as if believing were less difficult, than to pray for a quarter or half a quarter of an hour; but where solid faith is, the exercise of it is a difficult thing, and the person that hath it, hath a holy jealousy of it, and the experience of many others, and of himself, sometime telling him, that he may be

miſtaken, he is often tryjng it, and doth not, nay, he dare not truſt much to it, and is put often with that man ſpoken of, Mark ix. to cry, and ſometimes with tears, *Lord, I believe, help thou my unbelief;* he dare not truſt much to his own hold; and therefore hath recourſe to Chriſt to have it ſecured, and to him taking and keeping his hold for him, as it was with the apoſtle, Phil. iii. 12. 4. When believers have fled to Chriſt, they have a new exerciſe, to know that it is ſo indeed; it is not only an exerciſe to them how to ground their faith right, how to forego all other things, and to betake themſelves to Chriſt only, and to caſt their burden on him; but it is an exerciſe to them to be clear, that it is Chriſt indeed that they reſt on, or to be clear, that they have reſted on him: It is no good ſign, when people are ſoon ſatisfied with their believing, and never put it to the trial; and this is it makes many go on blindfold, till they come to death, which makes a divorce betwixt them and their fancied faith, and diſcovers it to be but a deluſion; whereas it is a believer's work, to try whether they have, and to know that they have believed, which they come not ſoon to know; and the reaſon is, becauſe the ſenſe of ſin, the apprehenſion of wrath, and their love to God, and to Chriſt the Mediator, with their deſire to enjoy him, ſuffer them not to be ſatisfied till they be ſure. We may ſee all the four together, Phil. iii. 7, 8, 9, 10. where the apoſtle ſpeaking of his caſe, when he was a *converted Chriſtian*, in oppoſition to what he was when he was a Phariſee, and thought himſelf to be very well, and a ſtrong believer, ſaith, 'What things were gain to 'me, I counted loſs for Chriſt; yea, doubtleſs I 'counted all things to be but loſs, for the excellency 'of the knowledge of Jeſus Chriſt my Lord, for whom 'I have ſuffered the loſs of all things, and do count 'them but dung that I may win Chriſt, and be found 'in him, not having mine own righteouſneſs,' &c.

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The object they would be at, is Christ; the manner how, is, *not having mine own righteousness;* the means through which, is faith in him; this is it that brings him to union with him; and then he would know experimentally, that he might know him savingly, as a believer in him, by finding *the power of his resurrection*, by having *fellowship in his sufferings*, and by being *made conformable to his death;* whereby he would prove, and make it out, to his own quieting and consolation, that he is indeed a believer: The believer is never right until he be in Christ; and it is his exercise to be entirely rid of all other things, and to rest upon him alone; neither doth he rest here, but he must be clear that he is in him, and that he hath fellowship in his sufferings and conformity to his death. This we would recommend to you as your main study, as ever ye would comfortably evidence to yourselves, your believing in him.

SERMON XLVII.

Isaiah LIII. *Verse* 11.

Verse 11.—*He shall see of the travel of his soul, and shall be satisfied: By his knowledge shall my righteous Servant justify many: For he shall bear their iniquities.*

THE covenant of redemption is a great agreement; and we may say that it is a good engagement, wherein the greatest things that ever were imagined

are tranſacted; the ſum whereof is in theſe two, *1ſt*, What ſhall be the ſatisfaction that muſt be given to the infinite juſtice of God; or what ſhall be the recompence that muſt be made to God for the ſatisfying of his juſtice, for the ſins of all the elect; and that is compriſed in theſe words, *The travel of Chriſt's ſoul.* That is the condition, or theſe are the terms on which only the Lord Jehovah will appoint, to ſpeak ſo, and he will meet on no other terms. *2dly*, What ſhall be the ſatisfaction that the Mediator ſhall have for all his ſufferings, and ſoul-travel? And this is ſummed up in theſe words, *He ſhall ſee of the travel of his ſoul, and ſhall be ſatisfied*, upon which two ſtands the covenant of redemption; and hence it is, that all things relating to the ſalvation of the elect, are ſo ſure and firm, that there is no poſſibility of the miſgiving or failing of whatever is here tranſacted.

We have ſpoken ſomewhat of the price, which the Son, the Mediator, was to give, and of the ſoul-travel which he underwent in the paying of it: We ſhall now ſpeak of the words as they hold forth the promiſes made to the Mediator, and they are two-fold; *1ſt*, *He ſhall ſee of the travel of his ſoul;* which words being an explication of the former, and reſpect alſo theſe which follow; there is a word to be ſupplied, which will take in both, and it is *fruit*, *He ſhall ſee the fruit of the travel of his ſoul;* that is, he cannot but have a ſeed, and a numerous offſpring, becauſe of his ſoul-travel, in bringing them forth; and ſo the promiſe, in this reſpect, ſhews the certainty of the effect, that is, that he ſhall moſt certainly bring forth in his travelling. The *2d* promiſe is, that he *ſhall ſee* the fruit of his ſoul-travel, or his ſeed; it is much to have a ſeed, but it is more to ſee it; it is not only this, that Chriſt ſhall have a numerous iſſue, but that ſhall out-live death, to ſee and over-ſee, and be a tutor to them, though by his death he purchaſe life for them.

We ſhall from the firſt promiſe make two obſervations;

tions; the *1st* is this, that our Lord Jesus by his suffering and soul-travel, shall certainly attain the fruit he aims at in it; his death and sufferings shall not be fruitless, but shall certainly have the intended fruit; whatever we take the fruit to be, whether we take it from the former words, it is a *seed that he shall see*, or have; or whether we take it from the following words, it is the *justifying of many;* both these come to the same thing, and it shall certainly come to pass, and be made effectual in the upshot of it; as the Lord himself saith, John xii. 24. *Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit;* where he compares his own death to the sowing of seed, which, when sown, doth rot; and then springs up, and hath fruit; so, as if he had said, my death shall be a seed, or seed-time, whereon abundant fruit shall follow for the good and salvation of many. This doctrine supposes, *1st*, That our Lord Jesus had a respect in the laying down of his life, to the salvation of his own elect people; or thus, that our Lord Jesus in the laying down of his life, had a design and purpose to save the elect, as he often saith, *I lay down my life for my sheep;* and here they are called a *seed*, and *fruit*, and such as are *justified* in due time. *2dly*, That this purpose should by his sufferings be certainly made effectual, this being the Father's promise to him, *He shall see his seed*, or *the travel of his soul, and shall be satisfied.* It cannot be frustrated; and we may further confirm it from these grounds, 1. Because it is a covenanted and transacted affair betwixt the Father and the Son, and is here promised. If therefore there cannot be a failing of the transaction and bargain, it must certainly have the full effect. 2. Because the Mediator hath faithfully fulfilled his part of the covenant; and if he hath been so faithful on his side, then Jehovah on the other side of the covenant, who hath in it promised satisfaction to him, for the travel of his soul, cannot but perform his part

part alſo; the Mediator performed his part, even until it came to thoſe ſweet words, uttered by him on the croſs, *It is finiſhed;* and therefore, as I ſaid, the other part, that *he ſhall ſee the fruit of his ſoul-travel*, muſt alſo be performed. 3. It is alſo clear from the end and deſign of the covenant of redemption, betwixt the Father and the Son, and of Chriſt's laying down his life, which was to bring about life unto, and to make it good for all them that the Father had given him, and to, and for no more, and likewiſe for no fewer; therefore he ſaith, *All that the Father hath given me, ſhall come unto me.* And, *I give them eternal life, and will raiſe them up at the laſt day.* Now, this being the end of the covenant, and of Chriſt's death, and the means whereby the glory of grace is manifeſted, that life might not only be purchaſed to the elect, but alſo actually conferred on them, according to the Father's and the Mediator's deſign of the covenant; Chriſt Jeſus cannot but have the promiſe made good unto him, there being an engagement of, and on the Godhead (to ſpeak after the manner of men) as to the reality, certainty, and ſucceſs of the performance, and for making out this promiſe to the Mediator.

The *1ſt uſe* ſerves for inſtructing and clearing of us, in ſeveral things controverted by unſound men; for if this be a truth, that our Lord's ſufferings and ſoul-travel cannot but have fruit, and the fruit that he aimed at therein: Then *1ſt* there is a definite, particular, and certain number elected, to partake of the benefit of Chriſt's ſuffering; becauſe there is only ſuch a particular number that is given to Chriſt to be redeemed by him, and that do actually partake of the benefit of his ſufferings, which cannot fail. *2dly*, That Chriſt's ſufferings are not intended as a price and ſatisfaction for the ſins of all and every one; for ſo he ſhould not ſee the fruits of the travel of his ſoul, but ſhould in a great part miſs and looſe it, if he had intended that the travel of his ſoul ſhould have been undergone

undergone for Judas, as well as for Peter. 3*dly*, There is here a ground for the certainty and efficacy of the grace of God in converting elect sinners; for Christ Jesus cannot loose those who are committed to him to be redeemed, any more than he can loose the the fruit of his sufferings; then sure faith is not left depending on man's free-will, but is put out of question, as to all his own people through his undertaking, as he saith, That *no man can come to me except the Father draw him;* so he saith, *These that are given me, shall* and must *come to me.* There is a powerful draught of the Spirit of God, which is nothing else but the efficacy of his grace, by which this is made infrustable sure, and not left contingent. 4. See here the truth of the perseverance of elect and regenerate saints, who are appointed to be fruit of his soul-travel, and a satisfaction to him for the same: for if they should fail, and not persevere to the end, the promise made to the Mediator should not stand nor be necessarily performed and fulfilled. 5. See here how the salvation of elect sinners depends on the engagement betwixt God and the Mediator; their redemption depends on his paying of the price, and their attaining the benefit of it, depends on God's engagement to the Mediator; therefore we are said, 1 Pet. i. *To be kept by the power of God thro' faith unto salvation.* It serves withal to clear the sovereignty of God, and the freeness of his grace, when sinners cannot pretend to have any hand in the work, to mar the beauty and efficacy of grace that shines therein.

Use 2. There is here, 1. Something for the encouragement of such as would fain believe in Christ. And 2. Somewhat for comfort to, and for confirmation of them, who have betaken themselves by faith to Christ. 3. It serves withal to encourage them who would believe, and yet find difficulty in the way, while they are breathing after him. It is certainly promised, That *he shall have a seed, and shall see of the fruit of the travel*

vel of his soul; such therefore may expect that they shall succeed, who would fain obtain that which is the fulfilling of God's engagement to the Mediator; for it was transacted in the covenant of redemption, that his sufferings should be for the good of elect sinners; and that the Father should make application of his purchase made thereby to them. I say, it serves to comfort, encourage and confirm such as are fled to Christ, and find a difficulty how to get through; for they have a good and sufficient surety to make out their faith, and what concerns their salvation; God's promise to the Mediator shall not be for nought, nor in vain, but shall have its accomplishment. If poor sinners were left to their own guiding, the agreement should never take effect; but it may encourage and comfort the poor believer, though it should also humble him, that the affair is put into another and better hand than his own; this hath strengthened the wavering hearts of many believers, that both sides of the covenant, as to their performance, depend on the Father, and on the Mediator; the Mediator undertaking the payment of their debt, and the Lord Jehovah undertaking to draw them to the Mediator, and by his power to bear them through, until they have all that the Mediator hath purchased for them, conferred on them.

2*dly*, *Observe*, That all the benefits and advantages that any have ever gotten, or shall get, that lead to life eternal, and which concur to promote the work of their salvation, are the fruits of Christ's purchase, by his soul-travel. Is a sinner brought to believe? It is a fruit of his suffering. Is a sinner glorified? It is the fruit of the same. And therefore, when in the one word it is said, *He shall see his seed*; it is said in the next words, *He shall see of the fruit of the travel of his soul*, to shew that a soul's engaging to Christ by faith, whereby the person becomes one of his seed, flows from his sufferings, and is a fruit of the travel of

of his soul, as it is, 1 Cor. v. ult. *He was made sin for us, who knew no sin, that we might become the righteousness of God thro' him,* or in him; where our *righteousness*, and what conduces to our justification, is derived from his being made sin, or a sin-offering for us. And Gal. iii. 13. it is said, that *Christ hath redeemed us from the curse of the law, being made a curse for us, that the blessing of Abraham might come on us Gentiles;* whatever is comprehended under that blessing, as taking in both the end and means by which we come by it, flows from his being made *a curse for us*, and from his being brought under sad sufferings, and sore soul-travel for us. In this doctrine you should consider something for clearing of it, or rather take the doctrine itself several ways, and it will help to clear itself. 1. Then when we speak of the fruit of Christ's sufferings, we mean, not only that justification, the pardon of our sins, and our entry into heaven, are fruits of it; but that our believing, repentance, holiness, and every thing that leads thereunto, are fruits of it also; therefore it is promised to Christ, Psal. cx. 3. *Thy people shall be a willing people in the day of thy power;* and that those that are given to Christ shall come, is a promise, as well as it is a promise, that those that come shall be justified, and the one follows upon Christ's engaging, and performing of the engagement as well as the other. 2. If we take the doctrine thus, that there is nothing that a sinner has that leads to life and salvation, but it is a fruit of Christ's purchase; we have neither repentance, nor faith, nor holiness, nor any other such thing, but on the account of Christ's satisfaction. Or, 3. take it thus, whatever is needful for completing of them that are Christ's seed, whom he hath purchased, whatever they want or stand in need of, whether righteousness, holiness, repentance, faith, hope, *&c.* all are purchased by him, and are the fruits of his death and soul-travel. This riseth clearly from these words, *He shall see the fruit of the travel of his soul;* that is, he shall see sinners

believing on him, and repenting for ſin, as well as he ſhall ſee them glorified; which will be clear, if we conſider theſe two reaſons: *1ſt*, The nature of the covenant, wherein all the promiſes concerning ſinners ſalvation are comprehended, there being but one covenant of redemption, and that being a promiſe of this covenant, to *circumciſe the heart to love God*, and to *write his laws in it*, as well as to pardon ſin; and all the promiſe of the covenant depending on Chriſt's ſtipulation, and theſe things in the promiſes flowing from the covenant betwixt God and the Mediator, ſinners can have no right to any thing that is promiſed, but by a covenant; neither can they have any acceſs to them, but through Chriſt's ſufferings. *2dly*, It is clear from the end of the covenant, that whatever ſinners ſtand in need of, they muſt be in Chriſt's debt for it. Now, if we had faith, or repentance, or any other grace from ourſelves, or on our own account, we ſhould not be in his debt for all that we need, as indeed we are, according to that, 1 Cor. xxx. 31. *He is made of God unto us*, *wiſdom*, to be our guide and teacher; *righteouſneſs*, to be our juſtifier, and the meritorious cauſe of it; *ſanctification*, to be the worker and procurer of it; and in a word, complete redemption, and this is ſubjoined as the reaſon of all, *That he that glories*, or rejoices, *may glory*, or rejoice in *the Lord*; that is, whether there be a looking to faith, or repentance, or any other grace, there may be no cauſe to be vain or proud of it; but that knowing theſe to be from Chriſt, as the fruits of his purchaſe, all the praiſe of them may be to him alone.

The uſe of this is large; it ſpeaks ſomething more generally to them that are ſtrangers to Chriſt, and who have ſome faint deſire to come to him, and ſomething to them who are in him, and ſomething to both. And the firſt thing that it ſpeaks is this, (which we have often heard, but cannot hear of it too often,) even the great and glad tidings, and very good news, which we

we have to speak of through Jesus Christ, that redemption is purchased by him to poor sinners, and that through him there is access to life, and peace, and reconciliation with God, from which through sin we have fallen, and run ourselves, under a forfeiture of, and from which we had been barred up eternally, except he had suffered. There was a wall of separation and partition standing betwixt God and us, which by his sufferings was demolished and broken down, and thereby a door of access to God opened, even *through the vail of his flesh.* These should be refreshing and fresh news to us every day, as indeed they would be, if we rightly knew, and believed the benefit of God's friendship; and what were our hazard in lying still in nature, and what was the price that Christ laid down, to purchase for sinners, friendship with God, and delivery from his curse; that it must cost him sore soul-travel, ere any special grace could be bestowed on sinners; and that this same gospel that is preached to you, is a fruit of the travel of his soul; and that in making the covenant of redemption, this same was a part of the indenture, if we may so speak, that these good news might be published in this place, and these glad tidings spoken of among you: And therefore, 2. Put a great value on the means that may further your salvation, on repentance, faith, holiness, peace with God, *&c.* for they are the fruits of a very dear purchase, and the result of a great and sore conflict, which the Mediator had with the justice of God, ere there could be access for a sinner to any of them: There was not so much paid to get the world created, as was paid to buy faith, repentance, access to God, and an entry to heaven, for apostate sinners: Nothing was paid for the one, but a mighty great price for the other. And therefore 3. We would expostulate with many of you, how it comes to pass, that ye esteem so little of these things that Christ hath purchased, and that ye esteem faith

in him so little; and that so many of you take a counterfeit for a true faith, you try not if you have it, and trouble not yourselves if you want it; and yet other things of little value are much esteemed of, and overvalued by you. Is there any thing comparable to that, which Christ hath put such a price on, that he gave his own life for it, and that God hath put such a price on, that he promised it to Christ, as a part of the satisfaction for the travel of his soul? And yet it is lightly valued by many, yea, by most men and women. The day will come, when ye will think faith to be of more value, and will think the pardon of sin, and an interest in Christ's blood, to be valuable above the whole world, though ye had it, when ye shall be brought to reckon with God for the slighting thereof. And therefore, *4thly*, Seeing this is a truth, that every thing that leads to eternal life, is a fruit of Christ's purchase; take the right way to attain it: The exhortation implies these two, 1. That ye make a right choice of, and put a just value on these things, that ye should chuse and value. 2. That ye take the right way for attaining of these things. 1. Then would ye know what is to be valued and chosen? It is certainly these things, that God and the Mediator esteem of, and that the congregation of the first-born esteems of. The things that Christ hath purchased, and which are the fruits of the travel of his soul are most excellent; and therefore, mind, study, and seek after these things, that ye may lead your souls into life eternal, seek after faith, and repentance, to have your peace made with God, to have the heart purified, to be of a meek and quiet spirit, *which in the sight of God are of great price*, as the apostle Peter speaks, to have pardon of sin, and holiness, for adorning the gospel of God, and to have glory, that ye may see God and enjoy him; these things are the best things. This is undoubtedly *the better part which will never be taken from them*, whose choice through grace it is; God will give great estates, countries

countries and kingdoms in the world, to men to whom he will not give so much faith as is like a grain of mustard-seed, nor true holiness, because they think much less of the one than of the other, and because the one is not so like God, nor will it have such abiding fruit as the other.

2dly, What way may men take to make this choice, and to attain these best and most valuable things? No other way, but that which this doctrine holds forth, if all things that lead to life and salvation be fruits of Christ's purchase, then sure it is by virtue of Christ's purchase alone, that ye must come by them; pardon of sin comes by the blood of sprinkling; peace with God, grace and more grace, the exercise of grace, and growth in holiness, faith in all its exercises and advantages, and every grace, come by his sufferings, as also doth glory, because he hath purchased these graces of the Spirit, as well as pardon of sin, and heaven; often Christ is not known, and passed by here: Many think that they shall obtain pardon of sin, and go to heaven without him; others, though they will not own that, yet fail in the second, and would make use of him for pardon of sin, and for paying of their debt, if they could repent and believe in him; but till they find these in themselves, they fear to come unto him; whereas the sinner that is convinced of sin, and of his hazard, would lay down this as the first step of his way in coming to Christ, that any repentance and believing, and the making of the heart willing, to close with, and to cleave to him, are the fruit of Christ's purchase; and that he must be in his debt for it, for there is no other possible way to have it. The first way that an awakened and sensible sinner should look unto, for pardon and peace, for repentance, faith and all things, should be to Christ, and his sufferings, whence all these come; sinners at first are disposed to look too far, and so mistake in the order of all things; therefore, when the

the ſenſe of ſin pinches them, and they ſet about to believe, and find that their hearts are very averſe from believing, and can hardly be brought to it, then they are faint-hearted when they conſider, and find that, if it ſtood but on this, even to conſent to Chriſt, they cannot do it; but then and in that caſe, the Lord remembers them, and it is his will that they ſhould acknowledge him for faith, and repentance, and for a ſoft and tender heart, and that they ſhould ſeek theſe from him, as well as pardon of ſin, conſidering that all this is Chriſt's purchaſe; and that there is a poſſibility to have it this way, when they can have it no other way; if ye would take this way, even to eye and look to Chriſt as the finiſher of faith, and acknowledge him for it, through his grace it ſhould go better with you. This is it which the apoſtle hath, Heb. xii. where he calls, to *lay aſide every weight, and the ſin that eaſily beſets us, and to run the race with patience that is ſet before us*; and if it ſhould be ſaid, how ſhall that be done? Even by *looking unto Jeſus the author and finiſher of our faith*; and then follows, *who, for the joy that was ſet before him, endured the croſs, and deſpiſed the ſhame:* Thus leading men into his ſufferings, as the ſolid foundation of their faith.

Uſe 2. See here ground for quaſhing the natural pride that is amongſt men and women, as to ſpiritual things; How ſo? Where is the ground for this? here it is, becauſe all is Chriſt's purchaſe, which may alſo give a check to thoſe, who, becauſe they have nothing in themſelves, think not that they ſhall come ſpeed upon this ground; as it doth to theſe others, who have gotten ſomething, and are proud of it: To clear it a little, we would conſider, that there is a pride in folk, ere they come to Chriſt, they cannot well endure to be in Chriſt's debt for every thing; they will take pardon of ſin from him, but they would have faith and repentance of themſelves, as ſome money in their purſe to bring with them to him, that they

they may buy it; but where will you, I pray, get faith, or repentance, if not from him? are they not his gifts, and fruit of his purchase? which if it were well considered, there would be no access to the proud reasonings, of unbelief; dare ye say but these things are the fruits of Christ's sufferings, and his gifts? and if so, must ye not be in his debt for them? And as it silenceth the reasonings of unbelief, so it stops the mouth of the sinner and humbles him much more than if he had these things in, or from himself, and were only to be in his debt for righteousness and justification. 2. We would consider, That there is often some pride and conceit in them that have faith, disposing them to think themselves to be better than other people, but, if ye have faith, whence is it? Or who hath made you to differ? Is it not a fruit of Christ's purchase? And will ye be vain or conceited, of that which is the purchase of another? This is a spiritual poor pride, that stinks in the nostrils of the holy Lord, so to abuse his goodness, as to be proud, because he hath bought and bestowed that which ye could never have procured, nor attained yourselves: If then people have nothing, it is good to mind this, that Christ hath purchased what sinners stand in need of, and that it may be had in and from him; and if men have any thing, they should not be proud or conceited of it, but remember, that what they have, is a fruit of Christ's purchase, and that therefore there is no ground to be proud of it.

The *3d use* serves to shew, what great obligation lies on sinners, that have any special good from God, it is Christ that hath purchased all; and therefore they ought to improve all that they have got, for him, who hath bought all; as it is, 1 Cor. vi. 20. 'Ye are 'not your own, ye are bought with a price, and 'therefore glorify God in your bodies, and in your 'spirits which are Gods.' Whatever ye have of faith, of repentance, of holiness, or of ability to serve and honour

honour God in your ſtation, it is bought with a price, and therefore glorify God in the right uſe thereof: We would think it not a little progreſs, and advancement in religion, if ye were brought to walk under the ſuitable impreſſion of your engagement to Chriſt, as holding all that ye have, and all that ſerves for your perſeverance in him; for, what do we, or can we do, it is Chriſt that buys all, and that confers all, we can do nothing of ourſelves but abuſe his purchaſe; and were it not, that the firmneſs and ſtability of our covenanting depends on the firſt covenant, even the covenant of redemption, tranſacted betwixt theſe two reſponſal parties, Jehovah and the Mediator, we ſhould quite mar and break the whole of the agreement betwixt God and us, and undo all every day, if not every moment.

The other promiſe is, That *he ſhall ſee his ſeed*, and as we hinted before, it is one thing to *have a ſeed*, and another thing *to ſee a ſeed*. The former promiſe reſpects his *having* of a ſeed, and this to his *ſeeing* of that ſeed; whence *obſerve*, that not only is there *a ſeed* promiſed to Chriſt, but alſo the *ſeeing* of *a ſeed*, not only fruits but the improving and managing of theſe fruits; or thus, that not only is there a ſeed promiſed to Chriſt, but the overſeeing of that ſeed is alſo promiſed; he ſhall have no other tutor (to ſpeak ſo) to leave his children to, but to himſelf; he ſhall die, and ſhall by his death beget a ſeed, and yet by his death he ſhall become the overſeer of that ſame ſeed, that by his death is begotten. There is much of the dignity of Chriſt's office, and of the comfort of believers here, that Jeſus Chriſt is not only the procurer of our life, but the overſeer of it: Hence is that concluſion of the apoſtle, Heb. vii. 25. *Wherefore he is able to ſave to the uttermoſt all that come unto God by him, foraſmuch as he lives for ever to make interceſſion for them:* He hath not only purchaſed life, and many good things for believers, but he is living

to

to make the application of his purchaſe to them; and therefore is able to ſave to the uttermoſt, all that come unto God by him: Indeed, if he had been prevailed over by death, there might have been great hazard and doubt, if not utter deſpair of ever attaining his purchaſe, and a great breach in our conſolation; but when he is executor of his own teſtament, and by his Spirit makes the application, what is, or what can be wanting? We ſhall ſay no more, but here it is clear, that we have a living Mediator, as himſelf ſays, Rev. i. 18. *I was dead, and am alive, and live for evermore:* And therefore ſinners go forward to his ſufferings, and ſeek the application of his purchaſe, ſince he lives to make it, it will no doubt be great ground of accuſation againſt you, who ſlight his ſufferings, and keep at a diſtance from him, ſince he is alive, and ſince what is accounted of by him, even the fruit of his ſufferings, is by you ſet at nought, who neglect, refuſe, or deſpiſe him, and the benefit of his ſufferings, O! what an aggravation of your guilt will this be? When he is looking on, to ſee what comes of the fruit of his ſufferings, and ſoul-travel, to be found thus to ſlight, and in a manner to affront him, he knows, and takes notice of the breathings of faith, where they are, and is well pleaſed with them, and even with the beginnings of it; he knows alſo, who deſpiſe him, and refuſe to believe in him, and hath all on record: God give us wiſdom, to make the right choice.

SERMON XLVIII.

ISAIAH LIII. *Verse* 11.

Verse 11.—*He shall see of the travel of his soul, and shall be satisfied: By his knowledge shall my righteous Servant justify many; for he shall bear their iniquities.*

AS it is a most wonderful work that our Lord Jesus hath in hand, and a mighty great undertaking that cost him the travel of his soul, so it may be thought, that it must be a very great recompence that our Lord Jesus hath to expect, as a satisfaction for all that sore labour and travel. This is it that the text holds forth, *He shall see of the travel of his soul;* which in sum is this, he shall see poor sinners receiving good of him, justified by his grace, and admitted to friendship with God, and that to his satisfaction, as the words following clear, *He shall be satisfied*, to wit, as to that fruit, and shall acquiesce in it, as his satisfaction for all the travel of his soul.

We told you, that there were three things in these words, 1. The price that is called for from the Mediator, in performing the work of redemption, and making reconciliation betwixt God and sinners, to wit, *the travel of his soul*, and the sore pinching straits, and pressures that he was put to, and brought under, not only in his body, but also in his soul. 2. The promise made to him upon his undertaking and paying of the price, *He shall see of the travel of his soul*, that is, the fruits and effects of his soul-travel; it shall not be for nought, but shall certainly have fruit, he shall

ſhall have a numerous iſſue. 3. There is here holden forth the Mediator's acquieſcence in the bargain ſo propoſed, that he undertaking the condition of laying down his life, on the ſame terms, that he ſhall ſee a ſeed, he requires no other ſatisfaction, and therefore he accepts of it, and acquieſces in it, as the reſult of this deſign, *and ſhall be ſatisfied.*

Having ſpoken of the former two, we come now to ſpeak of the third, and we may conſider it in theſe three reſpects, 1. As to Chriſt's deſign, who is like to one that is running a race, and hath the prize before him, and in his eye; and this is implied here, that he hath ſomething before him, in laying down of his life, which he ſhall not miſs, but ſhall reach and be ſatisfied in it; ſo many are given him, for whom he enters ſurety, on condition, that his righteouſneſs ſhall be made good to them, and that none of them ſhall be without, or want it. 2. As it looks both to the number, and certainty of the effects and fruits, in reſpect of them that are given to him; *he ſhall be ſatisfied*, he ſhall have, though not all men and women, yet a ſufficient number, even as many as ſhall ſatisfy and content him, and whatever was intended by him, in the laying down of his life, he ſhall want nothing of it, but ſhall be ſatisfied in it; and thus the words are to be actively underſtood, to wit, of God's actual performing of that which ſhall be ſatisfying to the Mediator. 3. It may be looked on as the effect and conſequent following upon the former promiſe; and ſo it is to be underſtood paſſively, for the delight that he takes in the fruit of his ſufferings, and in the ſeeing of ſinners have the good of them; and ſo the meaning is, that he ſhall be fully contented, and thoroughly well ſatisfied with, yea, even delighted, and, to ſpeak ſo, comforted in this, for all the travel of his ſoul, when many ſhall be brought to believe in him, and to have benefit by him.

To clear it further, we may take the words as allud-

ing to several similitudes, as 1. To that of hungry and thirsty persons, who are said to be satisfied, when their hunger and thirst are removed by meat and drink, which implies, that Jesus Christ in his pursuing and performing the work of redemption, had a holy hunger and thirst, and this hunger and thirst are satisfied in their salvation, and what leadeth to it; as himself saith, John iv. 32. where he makes use of this same similitude, *I have meat to eat, that ye know not of.* 2. It may allude to a man's taking pains in planting of a vine-yard, or orchard, to whom it is a satisfaction when all the trees grow, thrive well and bear fruit; and so the meaning is, that our Lord Jesus shall be at vast expence, and great labour and pains, making sinners to become *trees of righteousness*, but that all those for whom he suffered, and was at all this expence and pain, shall hold so well, and be so fruitful at length, that he shall be fully satisfied in them, and think all well bestowed; or, 3. We may take it in allusion to a woman in travail, who is said, John xvi. 21. 'To have sorrow, while her pains are upon her; 'but so soon as she is delivered, she no more remem- 'bers her sorrows, for joy that a man-child is born. And this similitude is here especially alluded unto, therefore our Lord's sufferings are called *travel*, because of the pains that he was put unto in them, and because the end of them was to bring forth children, before called *his seed*; as if the prophet had said, our Lord Jesus shall be put to great sorrow in suffering, but he shall bring forth, and as a woman hath joy in the man-child brought forth, so shall he have more comfort and delight in the bringing forth of believers, than he had sorrow in the procuring of life to them, though that was very great.

From the words thus considered, and explained, take these *two observations*, 1. That our Lord Jesus is exceedingly delighted, satisfied, and well-pleased with poor sinners making use of, and having benefit by his sufferings.

ſufferings. It is a thing moſt ſatisfying, and well-pleaſing to him. 2. That ſeeing our Lord Jeſus is ſo well pleaſed with ſinners making uſe of him; there is all equity and reaſon for it, that he ſhould have this ſatisfaction; and this follows not only on the former, but clearly ariſeth from the words; for this ſatisfaction is allowed him for his ſoul-travel; and as it is juſt, that they that labour ſhould partake of their labour, and that the hireling ſhould have his hire, ſo it is not only ſatisfying to Chriſt, that ſinners get good of him, but it is juſt, he having purchaſed it at ſo dear a rate.

For the firſt of theſe, that our Lord Jeſus is exceedingly delighted and ſatisfied with ſinners making uſe of, and having benefit by him; if there were no other ſcripture to confirm it, this ſame is ſufficient. Would ye then know what Chriſt aims at in his ſufferings, what will content and ſatisfy him, as a recompence for all his ſoul-travel? It is even this, to *ſee the fruit of the travel of his ſoul*, to have ſinners getting good of him, and ſaved by him, and there is nothing but this that will ſatisfy him; it were a great matter to have the faith of this ſettled and rooted in our hearts; rightly to underſtand what he hath ſuffered, how low he hath condeſcended to come, even to be a man, and a *man of ſorrow and acquainted with grief*, to be reproached and mocked, to take on him the curſe, and to be in pain and ſoul-travel; and fully acquainted with what he aimed at, and deſigned in all this, and what he accounted to be a recompence to him for all; even this, That when his goſpel is preached, ſuch and ſuch poor ſinners, under hazard of wrath, and accuſations for ſin, ſhould, through cloſing with him, be brought to anſwer all their accuſations by this; our Lord Jeſus hath ſatisfied juſtice for ſinners: and when poor ſinners are under the ſenſe of an hard heart, that they ſhould caſt their eyes on the ſame ground for a remedy of that ſpiritual malady,

malady, and plague, even his sufferings, which have purchased the mollifying of the heart, as well as justification, and pardon of sin; and when a sinner is disconsolate and dejected, because of sin and divine displeasure, that he should be cheared and comforted in his sufferings; this, even this is refreshing, and is delightsome to him: we say, it were much to have this thoroughly believed; that sinners are not half so desirous to come in under his sufferings for shelter and refreshing, as our Lord Jesus is, (to speak with reverence) to see them sheltered, refreshed and thriving; the very mentioning of this ought to be as marrow to the bones.

But for further clearing of it, we would speak a word, *1st*, to what this delight and satisfaction is, *2dly*, to some grounds, to confirm the truth of it, that our Lord Jesus is indeed delighted to see poor sinners coming to him, and having benefit by him.

For the *first*, of these, we did, when we was speaking of these words, ver. 10. *the pleasure of the Lord shall prosper in his hand*, shew how it was a delightsome thing to Jehovah; and now speaking of it from this 11 ver. in reference to the Mediator, we shall discourse of it in these particulars. *1st*, There is in our Lord Jesus, not only a delight in sinners having good of him, as it is a thing he calls for, and is agreeable to his revealed will, and as being required of them as their duty, in which respect it is acceptable to God, and cannot but be acceptable and well-pleasing unto him; neither *2dly*, Is this delight only in respect of the end of his sufferings, which were undergone to make a way for, and to open a door to the throne of grace, through the vail which is his flesh: that poor sinners might come to a fountain and wash, and have access to God through him; which being the end he had before him in his death, cannot but be acceptable to God; because it was his end in giving of his Son to die; and so it is delightsome to the Mediator; but

alſo, *3dly*, It is ſo in theſe two reſpects further, ſinners coming to him, reſting on him, and receiving benefit by him, is his delight, 1. In reſpect of the honour that is done unto him; when a ſinner believes on him, he counts it the putting of the crown on his head, as it is, Cant. iii. 11. See alſo to this purpoſe, John v. 23, 24. And though there could have been a poſſibility, of honouring God before, yet there is no honouring of the Mediator, till people make uſe of his ſufferings by faith; and it is on this ground that Chriſt complains when he is not made uſe of; and therefore, when ſinners truſt in him by committing the ſaving of their ſouls to him, and by making uſe of his offices for that end, and for his performing in them, that, wherefore they were appointed, it cannot but be acceptable and well-pleaſing to him. 2. In reſpect of that ſympathy that our Lord Jeſus hath with his own members; for though the Mediator be now glorified in heaven, yet he hath a human heart, and affection ſtill, though inconceivably glorious, and ſo kindly ſympathy with them, and is ſome way affected with their good and their evil; and conſidering him thus, he hath a delight in the good and well-fare of his people; and their being delighted in, and ſatisfied with him, proves a delight and ſatisfaction to him.

For the next thing, to wit, the clearing and confirming of it; it might be cleared and confirmed from many grounds, but we ſhall only touch on ſome, that may make it out moſt convincingly, that its moſt delightſome to Jeſus Chriſt, to ſee ſinners making uſe of him, and getting good of his ſufferings; and this his delight may be drawn from eternity, and carried on to eternity. 1. In the making of the covenant of redemption, it was delightſome to him to enter in it, as is clear, Pſal. xl. *I delight to do thy will, O my God*, the bargain was no ſooner propoſed (if we may ſpeak ſo to that which is eternal) but heartily it was cloſed with

with by him; and this is confirmed, Pro. viii. 30, 31. Where the ſubſtantial wiſdom of the Father is brought in, ſaying, *Then I was by him as one brought up with him; and I was daily his delight, rejoicing in the habitable parts of his earth, and my delights were with the ſons of men;* Our Lord Jeſus before the world began, was delighted in the fore-thought that ſuch a thing was a-coming, that in ſuch and ſuch parts of the world, ſuch and ſuch poor ſinners ſhould be called by his grace, and get good of his ſufferings; as a man in a long journey, or voyage, may be delighted in the foreſight of the end of it, before he come at it. 2. Look forward to his executing of his office of Mediator, and to his going about the work of redemption, and we will find that he does it with delight; therefore, John iv. When he is ſitting on the well ſide, and is weary with his journey, and hath neither to eat nor to drink, he began to preach to a poor ſinful woman, and when the diſciples would fain have refreſhed him with that which they had bought, he ſays to them, *I have meat to eat, that ye know not of;* and when they begin to wonder what that could be, he ſays further to them. *It is my meat to do my Father's will, and to finiſh his work;* and what was that? a poor whoriſh woman is ſpoken to by him, and brought by his ſpeaking to acknowledge him to be the Meſſiah, and to accept of him as ſuch; and by that bleſſed work, his hunger and thirſt were ſatisfied: So Luke xxii. 15. *He* ſaith to his diſciples, *with deſire have I deſired to eat this paſſover with you, before I ſuffer:* And Luke xii. 50. *I have a baptiſm to be baptiſed with, and how am I ſtraitned till it be accompliſhed,* 3. Tho' the drinking of that cup was terrible to him, and though mockings and reproaches were not pleaſant in themſelves, yet the love that he had to ſinners good, maſtered all the bitterneſs that was in theſe, and made them ſweet. 3. There is nothing that he more complains of, nothing angers him, and grieves him

him more, than when he is not made use of, *Ye will not*, saith he, John v. *come unto me, that ye may have life*, to shew that the best entertainment that they could give him, was to come and have life from him; and it is told us, that *he was angry and grieved for the people's unbelief and hardness of heart;* yea, *he weeps* over them because of this, Luke xix. all which prove the great delight that he had, and hath still, in sinners benefit by him; and frequently in the Song, as chap. ii. 9. *He is said to feed among the lillies*; there is all his entertainment that he has in the world, he feasts on the fruits of his own spirit in them that welcome him: I shall name but one place more, and that is, Psal. cxlvii. 10, 11. *He delights not in the strength of a horse, nor in the legs of a man, but in them that fear him.* The following words clear it more, what it is that delights him, *In them that hope in his mercy*, that is, in them that draw near to him by believing; he delights in those beyond all the world.

Use 1. It is a desirable thing to be believing this; are there any so profane, but are ready to think, that if they knew what would please God, or Christ, they would do it? The question is here answered, that this is pleasing, and only pleasing to him; if this be wanting, there is nothing that will please him, even that ye make use of Christ's sufferings, and employ him in his offices, for getting the good that may be had by them. This is it that ye are called to, and which delighteth him; and if this be not, though ye would give *him thousands of rams, and ten thousands of rivers of oil, yea, the first-born of your body for the sin of your souls*, it will not satisfy him, nor be accepted; because this alone is the satisfaction that he will have for his soul-travel.

I shall a little explain this, and then prosecute the use of it; ye will ask then what is the fruit of Christ's soul-travel that satisfies him? I answer, that we understand by it, not only 1. That ye should aim to be at

heaven; neither 2*dly*, this, That ye be ſerious in the duties of holineſs, as if theſe were well-pleaſing to God, without reſpect to Chriſt's ſufferings; but it is the right improving of Chriſt's ſufferings for attaining of theſe; when people by this new and living way go forward to heaven, and ſeek to be ſerious in the ſtudy of holineſs; when they that could not walk in the way of holineſs, do *lean on the beloved*, and ſtudy to live by faith in him. This is it mainly wherein his delight and ſatisfaction doth lye, even when a poor ſinner is brought to make uſe of him for peace and reconciliation with God, for helping him in all called for duties, for his conſolation, and for his admiſſion to heaven in the end: And therefore they do not only fail here, who are profane, living ſecurely, never minding heaven, their peace with God, nor the ſtudy of holineſs; Not only thoſe, who caſt the law and its reproofs behind their backs, (who are loathſome to God and Jeſus Chriſt,) are reproved but by this; thoſe are alſo reproved, that do not improve the ſufferings of Chriſt for peace and reconciliation with God, for righteouſneſs, and for ſtrength, for comfort and encouragement, and who hope not in his mercy. The reaſon is, becauſe, though it were poſſible they could make progreſs in holineſs, and attain to comfort and peace that way, yet it would not be thus the fruit of the travel of Chriſt's ſoul, he being paſt by, and ſo could not be ſatisfaction to him; but where a poor ſinner ſees that he cannot come to God of himſelf, cannot make his peace, nor can he walk in the way of holineſs, ſo as to pleaſe God, and ſo flies to Chriſt for refuge, and makes uſe of his purchaſe; there lyeth Chriſt's delight, to ſee ſuch a ſinner come and hide himſelf under the ſhadow of his ſufferings; and in this reſpect, the more hardly a ſinner is put to it, it is the more ſatisfaction to him, that he in his death and ſufferings is made uſe of; becauſe this way, the ſinner's life is more entirely the benefit of his ſufferings;

ferings; and that such a person hath any strength, comfort, or peace, and is admitted to heaven; it is only through the travel of his soul, which is his great satisfaction.

And therefore we would *2dly* commend to you, that as you would do Christ a favour, (to speak so with reverence; and O! what a motive is this for vile sinners, the dust of his feet, to be put in a capacity to do him pleasure) endeavour this especially, that as to you, Christ may see the fruit of the travel of his soul, and be satisfied, and that all his kindness offered to you may not be fruitless; this is the great hinge of the gospel, as to that which is pressed upon you, and this is the wonderful motive that is given to press it, That it is delightsome to Christ, and therefore ye should believe on him: It were encouragement enough that it is profitable to yourselves; but if ye had hearts of stone, this should move you to it, that our Lord Jesus seeks no more satisfaction from you for all his soul-travel, but to believe on him, that you do not receive this offer of his grace in vain, nor be fruitless under it. In a word, we have here laid before us (and think upon it) the most wonderful, inconceivable, and inexpressable sute and request of him who is the Creator, to us poor sinful creatures, and what is it? I have been (says he on the matter) in sore travel and pain for you; now I pray you let it not be for nought, let me see the fruit of it. And (to speak it with reverence of the majesty of God) it should say this to you; let not our Lord Jesus repent of his sufferings: For as many as hear of this offer, and do not believe him with their souls, they do what they can, to make him repent that ever he became man, and suffered so much, when he is thus shifted, and unkindly requited by them, to whom he makes the offer; and this is very home and urgent, pressing of the necessity of making use of him, when such an argument is made use of; for thus it stands with you,

and his offer speaks this, either make use of Christ, and of his soul-travel, for saving of your souls, that so he may be satisfied: or, if ye slight him, ye not only destroy, and cause to perish your own souls, but ye refuse to satisfy Christ for his soul-travel, and do what in you lies to mar and defeat the end and design of his sufferings. And is not this a great and strong-pushing *dilemma?* The result of your receiving or rejecting of Christ will be this, If ye receive him, ye satisfy him; if ye reject him, ye say, ye are not content that he should be satisfied. And what can be expected to come of it, when Christ suffered so much, and when all that was craved of you, was to make use of him; and when it was told, that that would satisfy him, and yet that was refused? What a horrible accusation will this be in the great day? And therefore to press this use a little, we shall shew you here, 1*st*, What it is that we exhort you to; and 2*dly*, What is the force of this motive. 1. We should commend to you in general, that ye would endeavour the salvation of your own souls. This is it he cries to you, Prov. i. 22. *How long, ye simple ones, will ye love simplicity, and ye scorners delight in scorning? Turn at my reproof*, &c. He aims at this, that ye should have your souls saved from wrath, and this would not be prejudicial, nor in the issue unsatisfying to yourselves, and it will be very satisfying to him. 2. It is not only to aim at salvation simply, but to aim at it by him, to aim at pardon of sin, and justification through his righteousness and satisfaction; and that ye would bring no other argument before God to plead, for your peace with him, but this; and that ye would aim at holiness, as a fruit of his death, *He having purchased a peculiar people to himself, to be zealous of good works*, as it is, Tit. ii. 14. and that ye would aim to do holy duties, by his strengthening of you; and that ye would live by faith in him, which is *your victory over the world*, and the very soul of the practice of all holy

holy duties. And 3. That ye aim to have a comfortable, refreshful, and chearful life in him, and by what is in him, as if it were your own, it being legally yours by faith in him; to be stopping your own mouth, as having nothing in yourselves to boast of, and, as I just now said, to be chearing and delighting yourselves from that which is in him; and, as it is, Psalm cxlvii. Even to be *hoping in his mercy*; In a word, it is to be studying peace with God through him, to be studying holiness in his strength, and to be studying a comfortable and chearful walk through the grounds of that joy that are given you in him, which is very reasonable; would ye then do him a favour, and have him delighted and satisfied, do but this, give him your souls to be saved by him, in his own way; come to him sensible of sin, and founding your peace on him, though weak in yourselves, yet strong in him, *on whom, as the mighty one God hath laid help:* And studying holiness in his strength, drawing virtue from him, only to mortify your lusts; that it may be known that Christ hath died, and is risen again, because grace shines in such a person; and be comforted in him, *He that glorieth, let him glory in the Lord*, having given up with creature-comforts, and confidences, with your own gifts, parts, duties, *&c.* And having betaken yourselves to the peace, strength and consolation that are in a Mediator, and which run through the covenant of grace, and flow forth from him, as the fountain from whom all the graces and comforts that come to us are derived. 2*dly*, For the force of the motive, consider seriously, if this be not a pinching strait that ye are put to; if this be it wherein our Lord's satisfaction lies, and wherein the salvation and edification of your own souls consists; we ask you, if it be any great difficulty, or unreasonable thing, that is called for from you? and if the motive whereon it is pres: be not most just and reasonable? that these who have, or profess

to

to have the faith of this, that it will be ſatisfaction to him for all his ſoul-travel, that ſinners make uſe of him, ſhould yield it to him, and whether in the day of the Lord, it will not be a moſt heinous, ſhameful and abominable guilt, that when the buſineſs of your own ſalvation ſtood on this, even on your own ſatisfying of Chriſt by yielding, ye refuſed, diſdained and ſcorned it, and would not make uſe of him for your peace, and would not in his ſtrength ſtudy holineſs, though your own ſouls ſhould never be ſaved, nor he ſatisfied for his ſoul-travel; this, of all other challenges will be the ſharpeſt and moſt biteing; and upon the other hand, it may be moſt comforting to a poor believer that is ſenſible of ſin, and afraid of wrath; is there, or can there be hazard to do Chriſt a pleaſure by believing on him? It is a thing delightſome to him, and therefore, let this be one great motive to preſs believing in Chriſt, among the reſt, which, though it be croſs, and thwarting to the unbelieving heart, and may look like preſumption to look a promiſe in the face, and to offer to make application of it to poor ſinners ſelf; yet ſeeing it is a thing ſo pleaſing to Chriſt, that it ſatisfies him for all his ſufferings, eſſay it upon this very account, remembring always, that *he delights in them that hope in his mercy; and to him be praiſe, for ever.*

SER-

SERMON XLIX.

ISAIAH LIII. *Verse* 11.

Verse 11.—*He shall see of the travel of his soul, and shall be satisfied: By his knowledge shall my righteous Servant justify many: For he shall bear their iniquities.*

IT is a great work that our Lord Jesus hath undertaken, in satisfying the justice of God for the sins of the elect, and he hath at a dear rate, and with great expence and travel performed it. Now it is but reason that he should be satisfied, that so Jehovah's satisfaction, and the Mediator's satisfaction may go together, and that is the thing that is promised here in these words; what this satisfaction is which is promised to him, as the great thing in which he delights, and by which he is satisfied, in the undertaking and performing of the work of redemption, it is also set down here, *He shall see of the fruit of the travel of his soul, and shall be satisfied;* which in a word is this, he shall see many who had perished, if he had not suffered, having benefit by them; who, by his taking on him the curse and by his undertaking his soul-travel, shall be freed from the curse, and made to partake of the benefits, privileges, and comforts that he hath bought with so great and precious a price.

We proposed this as the main doctrine from the words the last day, that it is great satisfaction to our Lord Jesus, to see sinners making use of, and having benefit of his sufferings. Or thus, That sinners making use of Christ's sufferings for their good, is his satisfaction

tisfaction for all the soul-travel and sufferings that he endured; *he shall see of the fruit of the travel of his soul, and shall be satisfied.* I shall insist no further in clearing and confirming this, but come to the use of it; and if any point of doctrine have use, this may have, and hath it, to the rejoicing and making joyful the hearts of lost sinners, that our Lord Jesus should suffer so much, and seek no more satisfaction for all; but to see sinners improving his sufferings for their good, to have a seed brought forth by his soul-travel, and to have them receiving life by his death, and the blessing of his bearing of the curse, and yet this is it that this doctrine sets forth.

We may reduce the *1st use* to these *four*, from and by which we may learn, and know in some measure how to answer this question; seeing we have heard so much of Christ's suffering and soul-travel, what shall we give Christ for all that? How shall we satisfy him? If there were any affected suitably with thankfulness from the hearing of Christ's being brought so low, by his sad sufferings, this would be, and could not but be their question. Here is an answer to it, That our Lord Jesus seeks no more as a satisfaction for all his sufferings, but that ye improve them for your good. This will delight and satisfy him; ye cannot do him a greater pleasure, nothing will be more acceptable, nay, nothing will be acceptable to him, nor received from you, but this, even to see you coming to him, making use of his sufferings for your own good; that as to your particular concern, his suffering may not be in vain, and for nought; but that ye improve them, and so improve them, as that ye may not live and die in the state that ye would have been in for ever, had he not suffered; that is, under the dominion of sin and Satan, under the wrath and curse of God in an anxious, heartless life, without God, and without hope in the world. It is even this in a word, that hearing of his sad sufferings, and of the design of them,

them, ye may betake yourselves to him for pardon of sin, for sanctification in both the parts of it, and for consolation, and that in the end, ye may have your souls saved, on the account of his sufferings, and by virtue thereof; *1st* then, Ye should seek to be reconciled to God, as the apostle, 2 Cor. v. 20, 21. exhorts, *We, as ambassadors for Christ, and in his stead, beseech you to be reconciled to God.* And the argument whereby it is pressed, is the same that the doctrine holds forth; *for he was made sin for us who knew no sin, that we might be made the righteousness of God in him.* Hence it follows also, chap. vi. 1. *We beseech you, receive not this grace of God in vain.* Are there any of you, who are convinced that Christ should be satisfied, and that he should not be at all this travel and pains for nought? And that think ye would fain satisfy him, if it were in your power? Behold, our Lord hath told you what will satisfy him; it is not thousands of rams, nor ten thousand rivers of oyl; but that his sufferings be so improved by you, as the native fruits of them may follow and be found in you; that considering the woful case ye are in by nature, ye may make use of his satisfaction to divine justice, as the alone atonement, and may by faith take hold of it as the ground of your peace; if this be not, Christ will be to you as if he had never suffered. *2dly*, It calls for holiness and mortification of sin; this is much pressed, Rom. vi. from verse 2, to 14. and by this same argument, to wit, that seeing Christ died for believers, we should die with him, that being it wherein the power of his death appears, even in the mortification of our lusts, which he came to destroy: But when people live as they had wont to do in their profanity and loosenes, there is nothing of the travel of his soul to be seen in them. *3dly*, Christ travelled for the consolation of his people: And this is another fruit of his death and sufferings, that those who have betaken themselves to Christ, may comfort themselves on this ground, that

once, and that ere long, they will have the maſtery over a body of death, and will get both Satan and it bruiſed under their fruit through him; 'who was de-'livered for our offences, and roſe again for our juſ-'tification, and, who hath blotted out the hand-writ-'ing of ordinances that was againſt us, nailing it to 'his croſs; and that through the vail, which is his 'fleſh, there might be a way made to us, unto the 'moſt holy,' and that with confidence we might approach to God, and in his ſufferings ſilence all our accuſations. And, indeed, believers are behind, and greatly at a loſs, who have betaken themſelves to Chriſt, and yet live as anxiouſly and uncomfortably, as if they had not a ſlain Mediator to comfort themſelves in, who, by his ſufferings, ſoul-travel, and death, hath made a purchaſe of ſo great things for them. And in a word, the upſhot of his ſufferings is, to have the ſouls of believers in him, carried unto heaven and kept there perfect, till the body be raiſed; and in a perfect ſtate be reunited to the ſoul, at the great day, according to that of the apoſtle, Eph. v. 26, 27. 'He gave himſelf for his church, that he 'might ſanctify and cleanſe it, and preſent her to 'himſelf a glorious church without ſpot or wrinkle, 'or any ſuch thing;' and when ſouls are not taking the right way to heaven, he hath nothing of the travel of his ſoul from ſuch, more than if he had not undergone it, or not ſuffered at all.

Uſe 2. If this be Chriſt's ſatisfaction for all the travel of his ſoul, to ſee ſinners having good of his ſufferings, then if any motive be weighty to move people to give him their ſouls to ſave; this muſt ſure have weight with them, even that thereby he may have ſatisfaction for his ſoul-travel; and therefore we would exhort you on this ground, to give him your ſouls to be ſaved by him, in order to his ſatisfaction. And what is ſpoken in common, take it as ſpoken to every one of you in particular, men and women, old and young,

young, rich and poor; if ye would do Christ pleasure, give him employment for pardon of sin, for peace with God, for sanctification, for consolation, and for access to heaven; or, if ye would know what motive we should use to persuade you to make use of this gospel for all these, take this for one, and a main one, that it will satisfy, and even, to speak with reverence, comfort Christ for all the travel of his soul, and for all the hard labour that he endured; even as it satisfies a suiter for all his pains and patience, in waiting after many refusals and slights when he gains the woman's consent, and when the match is made up. So it will satisfy him, when he sees souls, by virtue of his sufferings, brought to believe on him, and to lay the stress of their salvation upon him; for then he sees it was not for nought that he laid down his life: And truly if this motive prevail not, I know not what motive will prevail.

But to make it the more clear and convincing, consider these things, 1. What it is that Christ seeks, when he seeks satisfaction for the travel of his soul, he even seeks your benefit and good: If he had sought that which would have been painful to you, ye would, I suppose, have judged yourselves obliged readily to have gone about it, had it been, as we use to speak, to have gone through the fire for him; but now, when this is all that he seeks, that by making use of his sufferings ye may be justified, made holy, comforted in your life, and brought to heaven at your death, should it not much more engage you to give him this satisfaction? 2. Who seeks this satisfaction, and to whom it is to be given? Is it not to our Lord Jesus Christ? There is very great weight in this part of the argument, that by believing on him, and making use of his sufferings, we not only satisfy and save ourselves, but make glad the heart of our Lord Jesus Christ, who being considered as God, needs no satisfaction, neither is capable of any additional satisfaction from crea-

tures, he being infinitely happy, and fully satisfied in the enjoyment of his all-sufficient self; nothing from without can be added unto him; yet he having condescended to become man, and Mediator betwixt God and man, to reconcile lost sinners to God, he is graciously pleased to account it satisfaction to him for all his soul-travel, to have sinners believe on him for their good; and if there be any weight in the satisfaction of one that is great and good, and good to us; this hath weight in it, that our doing so will satisfy him, that is matchlesly great and good, and superlatively so to sinners. 3. Consider the ground on which this satisfaction is pleaded for, and it will add yet more weight to this argument. It is satisfaction to him for his soul-travel. And can any from their hearts think, but he should be satisfied on this account? Is there not reason for it? 'Who,' as the apostle says, 1 Cor. ix. 7. 'goeth a warfare on his own charges? Who 'plants a vineyard, and eats not of the fruit thereof? 'Or who feedeth a flock, and eateth not of the milk 'of the flock?' Ah! should our Lord Jesus bestow all his labour and pains for nothing? And further, 4. Whose satisfaction is it that is sought? (this consideration is somewhat different from the 2*d*, and should not therefore be looked on as any tautology) Is it not his who is Lord of all, and will one day be Judge? When, if we had all the world, we would give it to please him, and who will pronounce the sweetest or saddest sentence upon us, according as we have satisfied him in this, or not; considering that it is he who desires this satisfaction from us, should there not be any holy diligence, eagerness, and zeal to have that performed, that will please and satisfy him, especially when the improving of his sufferings may do it? But 5. from whom requires he this satisfaction? Is it not from them, who, like sheep, have gone astray? From those who have many iniquities lying on them, and are lying under the curse of God by nature? From those,

thoſe, who muſt either be healed by his ſtripes, or elſe they will never be healed, but will die of their wounds? May not this make the argument yet the more ſtrong, that he is not ſeeking this ſatisfaction of ſtrangers, but of his own people, nor of righteous perſons, but of ſinners, who are lying under the curſe, and whoſe happineſs lies in giving him this ſatisfaction? And when it is thus with you, that either your ſins muſt be taken away by him, or elſe ye muſt lie under them for ever; that either he muſt bear the curſe for you, or ye muſt bear it yourſelves; if theſe things be obvious, as indeed they are: O! Give him the ſatisfaction that he calls for, and let him not be put to ſay, as it is, Iſai. xlix. 4. *I have laboured in vain, and ſpent my ſtrength for nought, and in vain.*

3*dly*, To preſs this yet a little more (although it is matter of grief to us, that there ſhould be need to preſs that ſo much on us, which is ſo profitable to us, and ſatisfying to him,) even that we ſhould make uſe of him for our ſpiritual good and advantage. Theſe conſiderations will add weight to the argument, 1. What eſteem Chriſt hath of it; he thinks it as it were to be a payment, and a ſort of compenſation for all his labour and ſufferings. The price was not gold nor ſilver, nor any ſuch thing, which he gave for ſinners, but it was his precious blood, his own life, who was the Prince of life, and the Prince of the kings of the earth; and O! What a vaſt and infinite diſproportion is there betwixt his life, and all our lives; and yet he accounts it a ſufficient reward, if we will but give him our ſouls to be ſaved by him, in his own way, and will make uſe of his death and ſufferings for that end; and if it were poſſible, that we could think little of our own ſalvation, and much of Chriſt's ſatisfaction for his ſoul-travel, ought we not to think much of our own ſalvation, in reference to his ſatisfaction; and now, when he hath joined theſe together, ſo that we cannot pleaſe nor ſatisfy him, except we give

give him our ſouls to ſave, and cannot ſatisfy him, but that in doing ſo our ſouls ſhall be ſaved; ſhould it not induce us to make uſe of him for that end? If he had commanded us to run here and there, and to undergo ſome long and very toilſome voyage, or ſome hard piece of labour, or to beſtow of our means and ſubſtance, yea, all of it to pleaſe him, it had been very reaſonable on his part to have demanded it, and moſt unreaſonable on ours to have refuſed it; but our Lord lays weight on none of theſe things, as ſeparated from the laying the ſtreſs of our ſouls on his righteouſneſs: The reaſon is, becauſe the making uſe of his righteouſneſs, and the improving of his ſufferings for our juſtification and ſalvation, ſhews, that he in his ſufferings is eſteemed of, and he ſeeks no more but that. 2. Conſider how good reaſon ye have to ſatisfy Chriſt, and yield to him, and to improve his ſufferings for your own ſalvation; is there any that dare ſay the contrary? Will not hiſtorical faith ſay, that there is good reaſon for it? If there be any love to him, or to your own ſouls, will it not plead for this? If ever ye think to be pardoned, is there any other name given whereby ye can expect it? Is there any holineſs, or comfort but from him, any hope of heaven but thro' him? And will not this bind the conſcience of any, that is not deſperate, to judge, that he from whom all this comes ſhould be ſatisfied? 3. Conſider at what a rate he hath purchaſed theſe benefits of the pardon of ſin, of peace with God, of ſanctification, and of the hope of heaven, &c. And how he hath brought them about; did he not engage in the covenant of redemption, and hath he not performed all that he engaged for, in taking on him our nature, in being in an agony, in ſweating drops of blood, in being buffeted, mocked, reproached, and in dying, to procure life and peace to ſinners? If we could rightly diſcern his ſufferings, and the benefits that we have by them, it would argue, that there is

good

good reason, that he should have a kind acceptance, who hath done and suffered so much to obtain these for us. 4. Consider the cheerful way of his sufferings, and of his laying down of the price, how well pleased he was to undergo all for his people, so that he sayeth, John x. *No man taketh my life from me, but I lay it down of myself, and take it up again*, Psal. xl. *I delight to do thy will, O my God;* And Luke xii. *I have a baptism to be baptised with, and how am I straitned till it be accomplished?* And, Luke xxii. *With desire have I desired to eat this passover before I suffer: He opened not his mouth*, in order to his delivery, so well did he love the salvation of sinners. Now, what if a meer and ordinary man had done something to the hazard of his life for you, would it not plead with the most carnal persons, having the least measure of natural, or moral ingenuity, to shew him some respect; the very heathens will love those that love them, much more ought ye to satisfy him in what he requires, who hath done so much for sinners. 5. Consider what he seeks as a satisfaction? (hinted at before) If it were a great matter, or which were to your prejudice, there might be some shadow of reason to refuse; but when it is no more but to make use of his sufferings; for your good, how can it be refused? Its in this case as if the patients health would satisfy the physician, as if a poor man's receiving of a sum of money would satisfy the rich friend, who is pleased to bestow it; or, as if one that is naked would satisfy another, by putting on the cloaths laid to his hand by him; what reason is there to refuse such offers? and yet this that Christ calls for, is, even as if the physician should say to his dying patient, I will be satisfied greatly, if thou wilt take this potion that is for thy recovery, health and cure, and I will not be content, if thou take it not, though the ingredients cost myself very dear; besides that, it is for thy good, and will recover thee; or, as if the father should say to the child, I will

will not be content, if thou put not on such a fine suit, that cost me so much money; in a word, That which makes the sinner happy, is that which satisfies him. 6. Consider, if Jesus Christ get not this satisfaction, what will become of it, if ye please him not in this, he will be highly displeased, no other thing will satisfy him, though ye should pray and weep an hundred years and do many good works, if he get not this fruit of his soul sufferings, to wit, that ye improve them for your souls good and salvation, he will be continually displeased; therefore its said, Psal. ii. *Kiss the Son, least he be angry*; and this is nothing else, but to make use of him in his offices; and it says, that there is no way to please him, and to eschew his anger but this; and indeed, if ye anger him, ye anger him that can be your best friend, and greatest foe. 7. Consider further, how our Lord Jesus seeks, and presses for this satisfaction from you; he sends forth his friends and ambassadors, to wooe in his name, and to beseech you to be reconciled, and told you, that it will not be thousands of rams, nor your first-born, that will do the business, but that ye must humble yourselves, and walk with God, which necessarily supposeth the use-making of Christ: if there had not been such sin, in not improving his satisfaction, but when he pleads so much, and so often for this, and intreats every one in particular to satisfy him, saying, as it were, let me see of the travel of my soul, let me have this much satisfaction for all my sufferings, that ye will make use of my righteousness; and when he is so very serious, in beseeching and intreating, it should, no doubt, make us more willing to grant him what he seeks. 8. Ye should look upon this, not only as a discourse in the general to sinners, but ye should also look on it, as addressed to every one of you in particular; and therefore remember, that ye will all be called to give an account of this matter, and it will be asked you, what became of such

ſuch and ſuch an offer of grace, and whether ye gave him the ſatisfaction that he called for, or no: According to that word, Acts xvii. 31. 'He hath appointed 'a day, wherein he will judge the world in righteouſ-'neſs, by that man whom he hath ordained, whereof 'he hath given aſſurance to all men, in that he hath 'raiſed him from the dead.' He would have judged the world though Chriſt had not come; but he will have a day wherein he will call all the hearers of the goſpel to an account, eſpecially as to this, to wit, what welcome they have given to Chriſt; and ſeeing ſuch a day is coming, when people will be called to an account, what uſe they made of him, with what face will many come before him, when it ſhall be told them, that he craved no more ſatisfaction from them, for all that he ſuffered, but that they would have improved his ſufferings for their own good, and that yet they would not ſatisfy him ſo much? Doth not this ſay, that there is need, that we ſhould look well what fruit there is of his ſufferings, that there may be more than if he had not ſuffered at all. 9. Conſider the great ſtreſs that will be laid on this ſin, of refuſing to believe, and to ſatisfy him in this, to wit, in improving of his ſufferings, above all other ſins. This is a ſin that will be found to be againſt equity, thankfulneſs and ingenuity, that when he had done, and ſuffered ſo much, he was ſo ill requited; yea, it will be found to be a wilful and malicious ſin, that, when your good and his ſatisfaction were joined together, ye would rather chuſe to deſtroy yourſelves, than to ſatisfy him in ſaving yourſelves, through your making uſe of his ſufferings: There are two remarkable words to this purpoſe, Heb. vi. 10. it is ſaid of ſuch, that *they crucify to themſelves the Son of God afreſh, and put him to an open ſhame*, that is, they do diſpleaſe and anger him, and do what in them lies to caſt reproach upon him, as if he were no Saviour at all, or an inſufficient Saviour, to put him to ſuffer over again, in

his wanting of satisfaction for his sufferings; as it is a great pain for a mother to be in travel, but it is another, and in some respect, a greater pain, if the child die in the bringing forth: In the x. chap. ver. 28. it is called, a *treading under foot the Son of God, and an accounting the blood of the covenant to be an unholy thing;* and in the 26*th* verse before it is said, *There remains no more sacrifices for sin, but a certain fearful looking for of judgment*, and it is upon this very account; (as we did at another occasion, make use of these two scriptures to a like purpose, and did give a caution in our application of them against mistakes) for what greater indignity could be put on him, than, when his satisfaction depends on the improving of his sufferings, yet people will not do it? As nothing pleases him better than to improve his sufferings, so on the contrary, there is no sin that doth displease him more, than when they are not improved: And if ye will not now believe this to be a truth, yet, when the Lord shall call you to account for it; ye will find it to be a most certain and sad truth; that he called you to believe, and yet ye would lie still in your unbelief, ignorance and profanity; that ye destroyed your own souls, and made his sufferings as useless, as to you, as if there had never a door been opened to sinners to heaven by them: Is there any of you that will be able to answer this accusation? If not, then let him have this satisfaction, by improving of his sufferings, that he may find, to say so, that his death had not been for nought, as to you: Study to have him great in your esteem, and to have your souls saved by the virtue and efficacy of his sufferings, otherways the accusation will be unanswerable; considering, that he declared, that this would satisfy him, and ye knew that this would have pleased him, and removed the quarrel and saved yourselves; and that withal, by this means, a comfortable sentence at judgment might have been procured to you, and that yet ye disdained to do it: And therefore since it stands so

ſo with you, be intreated to be in earneſt, and more in earneſt in believing, and in the great work of having your own ſouls ſaved, which he hath thought ſo much of, elſe it had been better for you, that ye had never had a delightſome hour in the world; and ſad will the encounter be, that ye will have with him, and with your own conſcience, in that day, when it ſhall have this to tell you, that ye cannot now expect any good, or favour from the Judge; becauſe, when he would have ſaved you, ye would not have it ſo, but would needs bring on your own damnation; and therefore we ſay again, either give him ſatisfaction, by improving of his ſufferings, and by being in earneſt in the matter of your ſalvation, or, reſolve to meet with a moſt terrible purſuer of the quarrel againſt you, the wrath of God is dreadful, but much more the vengeance of the Mediator, who, becauſe ye would not give him his will in your ſalvation, he will have it in your ruin and deſtruction.

4. There is here a ſweet word of conſolation to poor ſouls, that fain would have ſin taken away, and are afraid to preſume; our Lord will never be angry, that ye make uſe of his ſufferings for your own good; nay, he accounts it a ſatisfaction to him, that ye improve them; that when ye find yourſelves arreſted for ſin, ye put it on his ſcore, and draw a bill on him to pay your debt; that when you find yourſelves under that, which to you, looks like the dominion of ſin, ye look to his croſs, for virtue, to crucify, kill and ſubdue it; if therefore, as I have often ſaid, ye would do him a favour, or pleaſure, make uſe of him; be aſſured, that the more weight ye lay on him, ye do him the greater pleaſure; and this is all the amends that he ſeeks, for all the wrongs ye have done to him; and all the ſatisfaction that he ſeeks, for all the good kindneſſes he hath done to you, is, that ye come to him, thus to make uſe of him; and it is good reaſon,

even all the reason in the world, that he have this amends made him, and this satisfaction granted to him.

SERMON L.

ISAIAH LIII. *Verse* 11.

Verse 11.—*He shall see of the travel of his soul, and shall be satisfied: By his knowledge shall my righteous Servant justify many; for he shall bear their iniquities.*

THERE are two things of great concernment for men to know, for sinful men to know (if any thing be of concernment) the one is, how the justice of God that is provoked may be satisfied, or what it is, by which provoked justice is satisfied: And the other is, what the way is, how we come to have that satisfaction applied to us? Or, what is the way to get the benefit of it made ours? And both of them are answered in this verse clearly and shortly: The first is held forth in the first part of the verse to be the *travel of Christ's soul*, which hath a special respect to the covenant of redemption, and to the condition on which it is accomplished and performed, that is, *his soul-travel*, under which all his sufferings are comprehended; the other is, in the latter part of the verse: *By his knowledge shall my righteous Servant justify many, for he shall bear their iniquities.* This holds forth, in short, the gospel; nay, how a sinner may be brought to have the benefit of Christ's satisfaction; these two being the sum of the gospel, to wit, Christ's purchase, and the application of it to sinners.

In

In this last part of the verse, we have these five things to be considered, which express this, 1. The great benefit that flows from Christ's sufferings, and it is *justification*, which in a word is thus much, to be absolved, acquitted and set free from the guilt of sin, and from the curse of God, *justifying* here being opposed to *condemning*; so that when it is said, *They shall be justified*: The meaning is, that those that were before obnoxious to the curse, and that were by the law to be condemned (according to that word, Gal. iii. 10. *Cursed is every one that abides not in all things written in the law to do them,*) shall now through the benefit of Christ's suffering, be declared free, and set at liberty, even as a debtor by the interveening of a responsal surety. 2. The parties made partakers of the benefits, and they are called *many;* though they are few, being compared with the world, yet in themselves they are many; *They shall come*, or many shall come, *From the east and from the west, and from the south, and from the north, and shall sit down with Abraham, Isaac and Jacob, in the kingdom of heaven:* And comparing this with the last words of this verse, it says, that they are as many as those are whose iniquities he bare, and the payment of whose debt he undertook. It is not to be taken universally for all, but for some singular selected persons, whose iniquities he bare. 3. The fountain from which, or from whom this benefit flows to many: It is the Lord's *righteous Servant, he shall justify many*, where the effect is attributed alone to him. 4. The way how Christ justifies; it is not simply, by forgiving (as he indeed hath power to forgive sins,) but meritoriously, to wit, by his satisfying for them; therefore it is added, *for he shall bear their iniquities;* he shall take on him their sins, and pay their debt; and therefore, when they come before the tribunal of God, the guilt of their sins is taken off them through his merit. 5. The great means by which this benefit is derived to these many;

many; it is *by his knowledge*, which is not to be taken *subjectively*, for the knowledge that he hath, but *objectively*, that is, he, by making himself known by believing; or, it is *by his knowledge*, not *actively*, but *passively taken;* not his knowledge, whereby he doth know, but that whereby he is known: It is in a word, by faith, according to that, Philip. iii. 8, 9, 10. *I account all things*, saith the apostle there, *loss for the excellency of the knowledge of Christ Jesus*, &c. and he expounds what that is in the next words, *that I may be found in him, not having my own righteousness, which is according to the law, but the righteousness of God, which is by the faith of him:* These may afterwards be more fully cleared, as we come to speak of them more particularly.

There is here then a brief compend of the gospel, and of the way of sinners reconciliation with God; so, that if ye would know, 1. How a sinner is justified, or wherein it consists? Here it is, it consists not in the infusing of grace, nor in the sanctifying, or making of a profane person holy, though that doth accompany always and follow justification; but in the absolving of a sinner from the guilt of sin, or in acquitting the guilty. 2. Would ye know the reason of this, or how it comes to pass, that the just God can justify an ungodly sinner? It is because of Christ's righteousness, and of his satisfying justice, or paying of the sinner's debt. 3. Would ye know how it comes, that this man and not another comes to have Christ's satisfaction made his, and hath his debt thereby taken off? It is by his knowledge, and by faith in him, (*called knowledge here*, because it necessarily presupposes the knowledge of him;) it is by acknowledging of him in his offices, and by submitting and betaking of ourselves to him by faith, because it is articled in the covenant of redemption, that his righteousness shall be made good to all them that by faith betake themselves to him for shelter; so that hereby the

the ungodly are declared righteous; becauſe, through the Sureties payment and ſatisfaction, their ſin is not imputed to them, and they are declared free, becauſe of his paying of their debt for them. 4. Would ye know the reaſon of this, how it comes, that faith juſtifies in its reſting on Chriſt? It is not becauſe of any worth in itſelf, nor becauſe of any account that is made of its worth, but becauſe it reſts on Chriſt's righteouſneſs, and takes hold of the benefit of Chriſt's purchaſe: Therefore it is ſaid, *becauſe he ſhall bear their iniquities*, becauſe by faith they take hold of his ſufferings and ſatisfaction, whereby their ſin is taken away, and God becomes well pleaſed with them for his ſake. This then is a moſt material place of ſcripture, and we had need in entering upon it, to have an eye to this *righteous Servant*, that he would be pleaſed to make the meaning of it known to us, and to give us the right underſtanding of this great myſtery.

Firſt, In general *obſerve* here, in what eſtate men are naturally, and as abſtracted from Chriſt; they are unjuſtified, and lying under God's curſe, obnoxious to his wrath. This is ſuppoſed, conſider men then in their natural eſtate, this is it, they are even obnoxious to the wrath and curſe of God, which is ready to ſeize upon them, for their breach of God's covenant, and for provoking of him by ſin. If men thought ſeriouſly on this, how could they ſleep, or have peace; not knowing when they may be arreſted, and put in priſon, till they pay the uttermoſt farthing, which will never be. O! that ye knew and believed this, who are ready to defy any that will offer to charge you with one penny of debt, and who walk up and down without all fear of your hazard. Lay your natural eſtate to heart, and ye will have quite other thoughts of yourſelves.

2*dly*, *Obſerve* the way how freedom from this debt of ſin, and liableneſs to the curſe is derived; and to this,

this, many things concur, each of which hath its own place. 1*ſt*, The Mediator and his ſatisfaction; this is the ground of the freedom. 2*dly*, The covenant of redemption, and the promiſe made to the Mediator in it, *He ſhall ſee his ſeed*, &c. *He ſhall ſee of the travel of his ſoul, and ſhall be ſatisfied, by his knowledge ſhall many be juſtified*, &c. Wherein it is covenanted that thoſe for whom he ſuffered ſhall be pardoned and ſet free; and it is this that gives ſinners acceſs to expect the benefit of Chriſt's ſufferings; otherways, though Chriſt had ſuffered, they had not been the better for his ſufferings, if this covenant had not been, which gives them warrant to lay hold on the ſame; e'er faith can *act* on Chriſt's ſufferings, it muſt have this reaſon laid down, that it hath a warrant by virtue of this covenant to lay hold on them. 3*dly*, The knowledge and offer of this myſterious contrivance of grace, is alſo neceſſary, and doth concur to bring about this freedom. This muſt be manifeſted, that there is ſuch a covenant, wherein the ground is laid down, and a warrant given, by virtue of this covenant to make uſe of Chriſt's ſatisfaction, and to obtain the benefit of it. This is implied in that word, *his knowledge*; ſo Rom. x. it is ſaid, *How ſhall they believe in him of whom they have not heard?* which ſays plainly that there cannot be faith, except knowledge preceed. I obſerve this the rather; becauſe many think to come to heaven without knowledge, and ſo continue ſtill in their ignorance; but before faith can be found there muſt neceſſarily be ſome meaſure of knowledge of thoſe things, that are neceſſary to be known; As, that we are ſinners, and that we are loſt in ourſelves, that Jeſus Chriſt is the alone propitiation for ſin, and that according to the covenant of grace, they that believe on him ſhall be abſolved and ſet free. 4*thly*, There is a concurring of faith, for taking hold of this benefit of offered ſalvation through Chriſt, how faith concurs

curs with Christ's satisfaction, in order to the making of our peace with God, we shall not now stand to speak particularly; only in general, it is by his knowledge that it justifies; for, though he have sufficient righteousness, and though the covenant give warrant to take hold of it, yet, if there be not an actual taking hold of it, it will not profit us: Therefore, Rom. iii. 22. and ix. 30. it is called, *The righteousness which is by faith in him;* And Rom. iv. 5. the apostle saith, *To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted to him for righteousness.* It is not faith without it's object Christ, nor the object Christ without faith; but it is faith taking hold of him as its object, by which we have access to plead for absolution; without Christ our faith will do us no good, and without faith Christ will not profit us; for without faith we have no title to Christ: And each of these should be put in their own room and place; Christ in his room, and faith in its room; as the condition on which his purchase is made offer of to us.

More particularly, let me, *first*, consider the title that Christ has in these words, he is called the Lord's *Servant*, and his *righteous Servant*.

1*st*, As for *Servant*, it has a respect to him as Mediator, as this whole chapter with chapters xlii. 1. and lii. 13. do abundantly clear. Christ Jesus then, is Mediator, *i. e.* the Lord's Servant; or he, in performing the office of Mediator, is his Father's Servant; so the Lord calls him, Psal. lxxxix. 19. when he says, *I have laid help upon one that is mighty, I have found David my servant*, &c. for he is there speaking of Jesus Christ, with whom the covenant of grace, as with the head of the confederate party, is principally made. It imports these *four*, which may be as so many reasons of this designation, 1. An humiliation, and inferiority in respect of God, as it is said, Phil. ii. *He humbled himself, and became of no reputation;* in which respect, he himself says, that *the Father is*

greater than he; and that *he is sent*, that he *came not to do his own will, but the will of him that sent him.* This holds forth a great wonder, in the dispensation of grace, that the Father's Fellow and Equal, he that was Lord and Master of all, should become a servant in the work of redemption, for the saving of souls. This must sure be a great work, wherein the Son becomes a servant; as it must be a great wonder, that grace so far condescended, as to make him, who is the Prince of life, to become a servant; and we should view it as a much greater, and far more momentous concern, than we use to do, to have a soul saved. 2. It imports his prerogative, as being singularly and eminently God's Servant; he is called, Heb. xiii. 20. *The great Shepherd.* So may he be called the great Steward, and Deputy over the Lord's house; so then, he is a singular, choice, and non-such servant; 'Be-'hold,' says Jehovah, Isa. xlii. 1. 'my Servant whom 'I uphold, mine elect in whom my soul delighteth.' Though all be God's servants, yet in this respect, he is singularly a servant, as he is great Lord deputy, made head over all things to the church, who was before all things, and is preferred to all things. This is very comfortable to believers, to consider, that though our Lord Jesus be a servant, yet he is a choice and singular Servant, Administrator, and Steward for their good; it being for them that he becomes a servant. 3. It imports the particular task, or work that is laid on him, and the commission that he hath got, to follow, and prosecute that work, which is the main reason of this designation of a servant; because he is intrusted with carrying on the great work of the redemption of elect sinners; therefore he says, 'I came 'not to do my own will, but the will of him that sent 'me, and to finish his work; and I have finished the 'work which thou gavest me to do;' because he is particularly intrusted with the bringing about of that work. He hath got so many given him to redeem and

and ſave, to whom he is appointed a Shepherd, a Head, and Overſeer or Biſhop; therefore he calls himſelf the *good Shepherd:* And is called by the apoſtle, the *Shepherd and Biſhop* (or Overſeer) of ſouls; and of all that are given him he loſeth none, but maketh account of them all: And this is yet more comfortable, when we conſider that Chriſt is not a ſervant ſimply, but a ſervant commiſſioned to gather in ſouls, to bring home the loſt ſheep of the houſe of Iſrael; this is his office, and ſervice, even to ſatisfy for the ſins of ſuch, to deſtroy the power that the devil hath over them, and to ſubdue ſin in them. 4. It implies this, that the work which he performs in the redeeming of ſouls is ſo acceptable to God, and doth ſo mightily concur and co-operate, to the promoting of his deſign, that the Lord owns every thing that he performs, as performed by his great Ambaſſador; and by him, who hath the truſt of all the affairs of his houſe committed to him; ſo that our Lord Jeſus, in performing the work of redemption, cannot but be acceptable to Jehovah; becauſe it is a performing of that with which he hath intruſted him; therefore, John iv. he ſays, that *it is his meat to do his Father's will*, and to finiſh his work; and to this purpoſe, he ſays to his ſuppoſed father, and to his mother, Luke ii. 49. *Wiſt ye not that I muſt be about my Father's buſineſs?* It is his buſineſs, and becauſe it is ſo; it is ſo accounted of, and comes to be ſo in the end; and therefore, in the 10*th* verſe of this chapter it is ſaid, *The pleaſure of the Lord ſhall proſper in his hand.*

2*dly*, As for his being the Lord's *righteous Servant;* he is not only a ſervant, but an excellent ſervant; not righteous ſimply, as he is God only; nor righteous ſimply, as he is man; but righteous in the adminiſtration of his offices, and in the diſcharge of the great truſt committed to him. Whence obſerve, that our Lord Jeſus in performing of the office and work of mediation and redemption, is moſt truly and faith-

ful: There is not any the leaſt fault or failing in his performing of it; he is the Lord's ſervant, that never wronged his maſter, who never miſcarried in his commiſſion, nor miſmanaged it in the leaſt. Saith he, *I have finiſhed the work which thou gaveſt me to do.* If we look a little to the qualifications, that ſhine eminently in the adminiſtration of his office, they will make out this; for he adminiſters them, *1ſt*, Wonderful wiſely. *2dly*, Very tenderly. *3dly*, Moſt diligently and effectually. *4thly*, With all faithfulneſs. Thus doth he entirely and holily, without the leaſt degree of unrighteouſneſs perform all the truſt committed to him, and that both towards God, and towards the ſheep; ſo as he is eminently, by the Lord's own teſtimony, *his righteous Servant*, with whom he is well-pleaſed, and cannot but be well-pleaſed. It will not be needful to ſeparate theſe qualifications of his ſervice, in the adminiſtration of his offices. In ſpeaking to them, we ſhall only deſire you to take notice of ſome few places of ſcripture that hold them forth; the firſt whereof is that, Iſa. xl. 11. 'He ſhall 'feed his flock like a ſhepherd, he ſhall gather the 'lambs with his arms, and carry them in his boſom, 'and gently lead thoſe that are with young.' Never ſhepherd was ſo careful of his flock, for he feeds them, and in feeding them waits diligently on them, and takes them to thoſe places where it is beſt for them to feed. He thinks fit now and then, it is that the dogs ſhould hunt them, yet he is ſo loving and tender of them, that he gathers them with his arms; and he is ſo wiſe and ſkilful in conducting them, that he gently leads them that are with young; that is, ſuch of them as are in pangs of the new-birth, he will by no means over-drive. Well then may he have this name, of the Lord's *righteous Servant*. The next place is, Iſai. xliii. 1, 2, 3, 4. 'Behold, my Servant 'whom I uphold, my elect in whom my ſoul delight-'eth, I have put my Spirit upon him, he ſhall bring 'forth

'forth judgment to the Gentiles, he shall not cry, nor 'lift up, nor cause his voice to be heard in the street. 'A bruised reed shall he not break, and the smoaking 'flax shall he not quench, he shall bring forth judg-'ment unto truth, &c.' Is there not here a wonderful commendation that the Father gives to the Son, and that the gracious Master gives to the righteous Servant in his offices. He is his elect, choice Servant, in whom his soul delights, he does not cry, nor lift up his voice; he is busier about his work, than in making any noise about it; there is no frowardness in his way, but he is tender of souls that are like to a bruised reed, and smoaking flax; he will not break the one, nor put out the other; where a soul is weak, or wounded, he will not break or bruise it, by a rough touch, or word; and where there are the least breathings of sincere desires after him, he will not quench, nor stifle them; though the task be great that he hath in hand, he fails not in going thro' with it; he desists not from it, nor is he discouraged under it, notwithstanding of all the wrath he hath to meet with in his way; therefore when the cup is in his hand, of which his holy human nature in some sense feared to drink, yet he takes it pleasantly, saying, *But for this cause came I unto this hour*, and prosecuted his work courageously and constantly, till he bring forth judgment to victory, and till he gain his point; this shews him to be a most choice and faithful Servant. A 3*d* place is Isai. lii. 13. *Behold my Servant shall deal prudently*, &c. It cannot be imagined, what a spiritual, safe, and skilful way he hath in the saving of souls, and how wisely and prudently he pursues that work. There is a 4*th* place, Psal. lxxxix. 19, 20. *I have laid help upon one that is mighty, I have exalted one chosen out of the people, I have found David my servant; the enemy shall not exact upon him*, &c. He is so wise and powerful, that the devil shall gain no ground of him, but he shall gain ground of the devil, and defeat him; so

that

that we come after only to gather the ſpoil. 'He is 'able to ſave to the uttermoſt' (as it is, Heb. vii. 26.) all that come unto God through him.' And near the cloſe of that chapter it is ſaid, 'Such an High-'prieſt became us, who is holy, harmleſs, ſeparate 'from ſinners, made higher than the heavens.' Theſe are his qualifications, he is an holy and harmleſs High-prieſt, a ſweet and innocent Mediator, by whom there was never any hurt; his ill was never heard of, in the place where he was; he is undefiled, pure, and ſpotleſs, in the management of all the truſt committed to him; there was never any thing done by him, of which it could be ſaid, that it might have been done better; he is ſeparate from ſinners, and ſo another kind of High-prieſt than thoſe who were before him; and all this, both as to God, ſo as he could ſay, and go to death with it, *It is finiſhed*; and as to them that were entruſted to him, ſo as he could ſay, *Of all that thou haſt given me, I have loſt none*; he makes a full and faithful account of all committed to him.

This is a plain, and yet a moſt uſeful truth: For uſe of it; behold here, and wonder at the way of grace, that not only gives a Mediator, but ſuch a Mediator, who *is faithful over the houſe of God*. This is the very life of our conſolation, that we have an able Mediator, a good Shepherd, a wiſe, prudent, tender one, and faithful; and indeed, it would well become us to wonder more, that the Lord, in the way of his grace, hath thus condeſcended; and it ſhould exceedingly provoke us to be thankful on this account, that not only there is a way of grace, but ſuch a way of grace found out and eſtabliſhed, whereby we have ſuch an high-prieſt, that manages all ſo well, and ſo ſkilfully. O have ye ever ſuitably prized this, that God hath given ſuch a righteous and faithful Mediator and ſervant? I fear many ſuffer this moſt obſervable diſpenſation to paſs without due obſervation; tho'

tho' the Lord Jehovah ſpeaks not of him, without commending him, yet wretched and ungrateful we, can, alas! ſpeak of him, and hear him ſpoken of, with hearts very little affected. Believers may be aſhamed of this, we think lamentably little of him, we eſteem not ſuitably of him; when we ſee him, there is ſcarce any form or beauty ſeen in him wherefore we ſhould deſire him, we do in a great meaſure undervalue this way of the adminiſtration of grace, that ſhould be in a ſpecial manner raviſhing to us, that we are thereby brought under ſuch conduct and management.

The *2d uſe* is for believers comfort and encouragement. O! they are happy, that have committed themſelves to him, as to a faithful ſhepherd and overſeer: They may be ſure that he is a notable and non-ſuch overſeer, as might be more fully cleared, if we did deſcend to the particulars of believers wants. Have they little grace? Is it ſcarce ſmoaking? He is not a rigid taſk-maſter, like to the Egyptians; nay, nor like to the law, he quenches not the ſmoaking flax. Are they ſtaggering, becauſe of apprehended or real weakneſs, and their hearts ſhaking as the trees in the wood, or rather like ſo many ſtraws? They may with comfort give him the overſight of them; he will not break the bruiſed reed; he will bear the heavieſt end of his own yoke. Have they a ſtraying diſpoſition? Are they like young wanton lambs leaping out from the reſt? He will gather them with his arms; and when he takes a rougher way, yet grace ſhines ſtill in it. Are they fainting and dying away? He will take them into his boſom; he will lead the blind; he bears the weak; he hath a way of ſupporting his own that is moſt tender. 'My grace,' ſays he to Paul, 'is ſufficient for thee; my ſtrength is made 'perfect in weakneſs.' Are there any of them with child (to ſpeak ſo) or is their bringing forth quick and lively? He gently leads thoſe that are with young, and

and will not ſuffer them to miſcarry, in the bringing forth; he will 'not put new wine into old bottles, he 'will not cauſe to travel, and not make to bring 'forth.' The Lord hath given believers ſuch a ſervant as they ſtood in need of, even a righteous ſervant, ſuited every way to their condition, who will not be behind, nor wanting, in looking to the leaſt of the flock under his care and over-ſight.

It ſerves therefore, in the 3*d* place, to reprove the ſuſpicions and jealouſies that believers have often of Chriſt, who are diſpoſed to ſay with the Pſalmiſt, Pſal. lxxvii. 'I ſaid, my hope and my ſtrength is pe-'riſhed from the Lord, will the Lord caſt off for 'ever? Will he be favourable no more? Is his mer-'cy clean gone for ever? Doth his promiſe fail for 'evermore? Hath he forgotten to be gracious? &c.' Nay, the jealouſy and unbelief of ſome ſerious ſouls will ſometimes talk at this rate, I may give it over, this work will never do with me. Beware, I beſeech, you of this; for the language of it is, that our Lord is not a righteous ſervant. Let therefore your ſpirits be calmed, and pray the Lord to command a calm in them which are committed to him. Beſpeak your ſouls, as David did his, Pſal. xlii. 'Why art thou 'caſt down, O my ſoul? And why art thou diſquiet-'ed in me? Truſt in God,' for he is faithful, as if he had ſaid, that hath the over-ſight of me. And eſſay with Paul, to be in a frame to ſay, 'I know whom I 'have believed,' and ſo ſhall not be aſhamed; 'I 'am perſuaded that he is able to keep that which I 'have committed to him, againſt that day.' I know that he is ſuch a Chriſt, that I commit myſelf to, who is ſkilful, tender, and faithful, in keeping that which is given him. And is not this a moſt comfortable ground of quietneſs, that our Mediator is ſuch as cannot miſcarry? And may it not ſhame believers, when either they adventure upon any thing themſelves alone without him; or, when they commit themſelves

to

to him, and yet do not so entirely trust him, but entertain suspicions and jealousies of him, and think, because their spark is not a fire, or a flame, but smoaks only, that therefore it will die out, and be utterly quenched, as if he could not keep it alive, and increase it; and because they cannot guide themselves, think that they will utterly miscarry, as if he had not arms to carry them. Indeed presumption is to be abhorred, but such as are fled to him, should trust in him so far as to keep up their hearts in him, and should study to be chearful in him, and to walk up and down in his strength. This is certainly called for from you; therefore be content to be borne by him, where you cannot go alone yourselves.

Use 4. Is he such a righteous servant? Then let me say, are there any of you that need to fear, or to have the least hesitation, to commit yourselves to him? And should it not be a motive to press you to believe in him? For he says, John vi. 39, 40. that it is his commission and service to keep them, which are committed to him, and to raise them up at the last day, and to give them eternal life; and he is righteous and faithful in performing of it. If so, then commit the salvation of your souls to this righteous servant; 'commit your souls in well-doing to him, as unto a 'faithful Creator.' Never be at peace, nor at ease, till ye be under his charge and keeping; and though ye be as little lambs, weak, or heavy with young, it is the less matter; if ye be of his flock, ye shall be preserved. Is it possible that ye can be right if ye be from under his care and custody? Nay, it is utterly impossible, that ye can be secure, but under his care; and it is as impossible, but that ye must be safe, if ye be under his care and oversight. And therefore endeavour to be within the reach of it, and count yourselves happy, when you do sincerely trust in him, and believe that ye are in great hazard, when ye trust most to yourselves. What a shame will it be to many,

who have heard that Christ was such a servant, and yet they would not accept of his service to bring them safe to heaven? Thus it stands with you, to whom he is spoken of in the gospel, ye shall be found either to have accepted or rejected him, according as by faith ye yield yourselves to him, or by unbelief ye refuse to accept him: Let not this word slip, as many have done. And the Lord himself make you wise, to make choice in time of the service of this righteous servant, for your justification and salvation!

SERMON LI.

ISAIAH LIII. *Verse* 11.

Verse 11.—*By his knowledge shall my righteous Servant justify many*, &c.

IF we had such thoughts of the salvation of our own souls, as the Lord had, and still hath of the salvation of souls, we could not but be more seriously concerned about them, and more affected how we may have them saved. This work of the salvation of sinners before the world was (to speak with reverence) did concern the persons of the glorious Godhead; and was singled out, and made choice of, as an employment worthy of the Son of God, who was chosen for this very work, that by him many might be justified and saved; for the accomplishment of which, he became a servant: Must it not then be an excellent work,

work, that none but he could be truſted with, who is Heir of all things, and by whom the world was made?

We ſhewed you the meaning of theſe words the laſt day, and obſerved two things from this deſignation, that our Lord has here. 1. That our Lord Jeſus in the work of mediation, and of the redemption of ſinners, was God's ſervant, not ſo much to denote his being inferior, as Mediator to the Father, and thereby to hold forth his being commiſſioned for this ſervice, and the Lord accepting of him in it. 2. That our Lord Jeſus did excellently diſcharge this truſt committed to him. Therefore he is not only called a *Servant*, but *my righteous Servant*, as having moſt faithfully acquitted himſelf, and as being fully approved of, and accepted in the truſt committed to him. When the Lord ſpeaks ſo of Chriſt, it ought mightily to engage us much to love God, who hath given ſuch a faithful Mediator and Servant, and alſo Jeſus Chriſt, that condeſcended to take the truſt of poor ſinners ſalvation, and that doth ſo kindly diſcharge it. There are ſome things here, that may be briefly hinted at, and then we ſhall come more cloſely and particularly to the words.

1*ſt* then, *Obſerve*, That it is a privilege and prerogative to be God's ſervant; therefore it is mentioned here as a part of the Mediator's privilege. It is true, he was ſingularly and eminently a ſervant, even the Lord's choice ſervant, in whom his ſoul delighted, and does delight, above what any other can be capable of; yet to be a ſervant to God, to take direction from him, to do his will, to ſeek his honour, and give obedience to him in what he calleth for, is certainly a privilege, and a great one; yea, it is ſpoken of as a privilege of glorified ſaints in heaven, Revel. xxii. 3. *His ſervants ſhall ſerve him*; and if it be a privilege in heaven, we ſhould think it ſo here on earth. And yet if the language of our hearts were

known, there would be found a secret disdaining of, and repining at the service of God, and a saying on the matter, 'Let us break his bands asunder, and 'cast away his cords from us.' But know ye what you are doing? Even disclaiming and despising that which is your great privilege. All those that are in heaven, and all those who are in a right frame on earth, count it their privilege to be his servants: And we are commanded to pray, *Thy will be done on earth as it is done in heaven*; or, be thou served on earth, as thou art in heaven. Therefore it ought to be accounted of, as a privilege, as a great and glorious privilege, to be his servants.

2*dly*, *observe*, That the Lord can tell exactly and infallibly, how every servant carries himself; who are idle and slothful, and who are good and faithful servants; who are righteous servants according to their measure, and who not. Will he take notice how Christ carries himself in his service and trust, and will he not take notice of others? Most certainly he will; and therefore, Matth. xxv. and Luke xix. he calls the servants to a reckoning, to whom the talents are given; and as they have made use of them, and improved them, or not, so doth he commend and reward them, or not. There are none of us, but have got one talent and trust or another, and no doubt, there will be much to recken for. I am afraid, that when he calls us all to an account, though there will be some to whom it will be said, *Well done, good and faithful servant*, there will be many of whom it will be said, *Thou evil and slothful servant;* and the *slothful servant* will be found to be the *ill servant*, and amongst other aggravations of his guilt, this will be one, that he was unlike to Christ the righteous servant.

3*dly*, *observe*, That the right improvement and discharge of the trust committed to us, and of our service to God, is a commendable and honourable thing. It is recorded here to Christ's commendation, that he was

was a *righteous Servant*, even faithful over the houſe of God, in all things; and proportionably is the commendation of the ordinary under-ſervants, when they, in their places and ſtations perform their ſervice honeſtly and faithfully, ſo as they may be accepted of God on his account. The day is coming, when every man's work will be rewarded; and as we ſow, ſo ſhall we reap. In that day, if we had all the world, we would give it, to hear that word from Chriſt's mouth, *Well done, thou good and faithful ſervant:* But few will have that teſtimony. You think it much now, to have a name of fidelity amongſt men, and to be eſteemed ſuch as keep your word, and will not break your promiſe (and it is good in ſo far, that it be ſo) but many ſuch will be found to have broken many a word to God, and falſified many a promiſe. Think upon it, and lay it to heart, that it will be better to have a word of teſtimony from God in that day, and to have it ſaid to you by him, faithful ſervant, thou improvedſt well the little that I gave thee, it was laid out, and expended not ſo much to buy or build fine houſes, as it was for me, and my honour; whatever place, ſtation, capacity, or employment thou waſt in, thou endeavouredſt to do good in it; and when thou couldeſt not do my work, for my people, and for my honour, thou waſt praying for them; and when thou hadſt an opportunity to hear my word, thou didſt not ſlight, nor let that ſlip. This, I ſay, will be better than a great name, and teſtimony from, and amongſt men. But alas! we fear that it ſhall be ſaid of many, you had many opportunities of getting, and doing good; but what uſe made ye of them? It had been better that ye had never heard them, it had been better that ye had been in want, than to have had all theſe riches; and to have had none, rather than to have had ſuch and ſuch a lucrative, or gainful place and employment which ye improved not for God. It is a ſore matter, that we ſhould preach, and you ſhould

ſhould hear theſe general truths of the goſpel, from day to day, and that yet they do not ſink into your hearts. You will not readily deny, that there is a day of reckoning coming; and that it will be a great favour to be recommended of him in that day; and yet how few do by their practice evidence, that they lay weight on it? It is very ſad that religion ſhould be ſo trifled with; many of you will come to church, and ſeem there, and in your other carriage, as if you were going to heaven, when in the mean time, you have few ſerious thoughts either of heaven or of hell. But in a day wherein ye ſhall ſtand trembling before his tribunal, and ſhall there receive the ſentence of an evil and ſlothful ſervant, ye will find to your loſs, that theſe truths were of great moment, though now you take but little notice of them.

4*thly*, In general *obſerve*, That it is only proper and peculiar to our Lord Jeſus to be God's approved ſervant, ſo as to be without all ground of reproof in the diſcharge of his duty and truſt; and indeed there is no righteous ſervant, in this ſenſe, but he only, who, according to the very rigour of the law, was ſuch; the law could not charge him with any the leaſt violation of it, or want of conformity unto it; for *he fulfilled all righteouſneſs*. We ſpake to this on verſe 9. and ſhall not now inſiſt on it; only it is a ſore matter, that this truth ſhould be called in queſtion, and called an untruth in theſe days; and that men ſhould ſay, that this deſignation and title is not proper to Chriſt, but that it is common to all true Chriſtians, as if they were all free from ſin; and that not by the imputation of Chriſt's righteouſneſs to them, but by their own doing of righteouſneſs. Lord ſave us! what an high injury is this to the Son of God? and what groſs ignorance is here of the corruption of man's nature, which in the beſt and holieſt of meer men, is never in this life finally expelled, as the ſcriptures of the Old and New Teſtament moſt convincingly

vincingly clear; and what an injuring is this of the truth of God, which holds forth our Lord Jesus, as chosen to be, and who is designed by this name, *The Lord's righteous Servant?* Now, if there were any more properly so called, we could not say that it were meant of him. But it is not very profitable to insist in speaking of these dotages and fooleries.

But to come more particularly to the benefits that flow from, and come by this *righteous Servant*, and from the service intrusted to him, and so faithfully managed and discharged by him, *By his knowledge*, saith Jehovah, *he shall justify many*; that is, his service is to absolve sinners, and set them free from the guilt of sin, and from the curse that naturally they are under and liable to.

Looking on these words in the connexion with the former, we shall observe three or four things, e'er we come to the more close and particular consideration of them in themselves.

The *1st* of which is this; that the justifying of many sinners, even of all the elect, is the special trust committed by Jehovah, to the Mediator; it is in this especially wherein his service consists. Would ye then know, what is the employment of this righteous servant? It is even this, *He shall justify many*; he shall procure their absolution from the guilt of sin, and from the curse of God, and shall set them free from the judgment which the law hath against them, whereby they are obliged to the curse, for disobedience thereunto. This we may consider, 1. As it relates to God; and so it imports, that the justification of sinners is very acceptable to him; for it is that for which he hath given a commission to the Mediator; and what he hath commissioned him with, the performance of it must needs be acceptable to him: Therefore, that which is here called *the Lord's service*, is called *the Lord's pleasure*, verse 10. to wit, to see a poor sinner brought in by the Mediator, and on the account

account of his satisfaction justified; he is pleased with it, and takes it well. 2. It may be considered as it has respect to the Mediator; and so it shews the Mediator's design and work; it is that wherein he is employed, even to have elect sinners brought from under the curse of God, and freely justified through himself. So that if ye would know what is the sum, and effect of Christ's errand, and work in the world, here it is, *He came to save sinners*; as it is, 1 Tim. i. 15. *He came to seek and to save that which was lost;* to bring home the lost sheep on his shoulder, to seek and to find the lost goat, and to reclaim prodigals; as it is, Luke xv. this is his meat and his drink, his work and business; as himself says, John iv. 34. *My meat is to do the will of him that sent me, and to finish his work.* And Luke ii. *Know ye not that I must be about my Father's business?* Which is to rescue poor sinners from the devil, and to engage them to God, that their sins may be pardoned. 3. It imports the Mediator's meetness for this service, that he is furnished, fitted, and qualified for, as well as concerned with the justifying of sinners, and setting them free before the throne of God. He hath all fulness in him to pay their debt; therefore, Rev. iii. 19. he bids sinners *come and buy of him eye-salve, gold, and white raiment;* he hath eye-salve for the blind, gold to enrich the poor, garments for the naked; and, in a word, every thing that is needful for sinners. It is comfortable to hear that Christ is a servant; but to hear that this is his service, to justify sinners, and that he is so well fitted for it, makes it so much the more comfortable: And were we suitably sensible of sin, and did we throughly believe this truth, our hearts would *laugh* within us, as Abraham's once did, to know that this was given to Christ in commission, to justify sinners; and that he is so well fitted for this undertaking, that he is commissioned about, and employed in; especially now, when he is so busy about his work and employment;

ployment; for though he be ascended on high, yet *he hath received gifts for, and given them to men, even for the rebellious, that God the Lord might dwell among them*, as it is, Psal. lxviii. compared with, Eph. iv. This is the end of the ministry and ordinances, even to further this work of the justification of sinners, that by acknowledging, and making use of Christ, this work may be brought about, and this effect made to follow; this is the end of fast-days and sacramental-opportunities, even to engage perishing sinners to come and treat with him about the concerns of their souls. These are special reasons for putting him to exercise his office in justifying them; and this day this scripture is fulfilled in your ears, and you should entertain it in your hearts, that our Lord Jesus is pursuing his commission, and performing his service, keeping up the treaty, and inviting and persuading sinners to come to him, that the pleasure of the Lord may prosper in his hand. And therefore know assuredly, that this is it, that Christ is employed in, and concerned about, even to have sinners freed from the guilt of sin, and from wrath by his righteousness. It is not only, nor mainly to have them brought to the church, and to his supper, or to have them made formal, and to abstain from cursing, swearing, and prophanity, (though these will follow of course) but it is to have them brought to himself, and justified. And we have these two words to say to you further on this matter; 1. There is here good ground of encouragement to a poor soul, that would fain make use of Christ for pardon of sin. This is even it that Christ is entrusted with, it is for this end that he is commissioned of the Father; and will he not, think ye, do that which he is entrusted with, and for which he is mainly sent; *This is*, saith he, John vi. 39. *the will of him that sent me, that every one that seeth the Son, and believeth on him, should have everlasting life; and that I should raise him up at the last day*: which is in sum,

that by his knowledge many shall be justified. And it is added, *For he shall bear their iniquities*, to anticipate and answer an objection: for a sensible sinner might say, how can I be justified, that have so many sins? Here is a solution of that doubt, *He shall satisfy for them.* All these words are full of consolation, being the heart and life of the gospel, as any thing that comes so near to Christ's commission, and unfolds so much of it, is. A 2*d*, word is this, that ye mistake Christ's errand, work, and service very far, who think to content him with this; who would give him the name of a Saviour, and yet would be saving of yourselves without him; who would compliment him, as it were with fair pretensions, but will have none of his physic, or of his cures, nor will renounce your own righteousness, and make use of his for your justification. This shews one of these four things, either that he is not commissioned, and trusted for this end; or that he is not meet for that trust; or, that he is not faithful in it; or else that ye can do the work without him, and that there is no need of his office; and which of all these can abide the trial before God? And yet it shall be upon one of these that ye shall be found to have despised Christ, and to have refused to permit him, (so far as ye could hinder, and obstruct) to do his Father's business; and if ye refuse him, there will be a most dreadful reckoning betwixt God and you.

2*dly*, *observe*, That this particular trust concerning the justifying of sinners, our Lord Jesus doth most righteously, diligently, skilfully, tenderly and faithfully discharge. It was his Father's will that he should be baptised, and fulfil all righteousness; and more especially that he should justify many. In this he is very skilful, and faithful, and it is on this account he is called *the good Shepherd*, and that he is said *to lay down his life for his sheep;* that he is called *a faithful High Priest*, and is said to be one that is *able to save*

to

to the uttermoſt thoſe that come unto God through him; and that he is *holy, harmleſs, and ſeparate from ſinners,* fit to make peace betwixt God and ſinners, another ſort of prieſt than Aaron was, or any that were before him; he is in a word, *ſuch an High Prieſt as became us,* and as we ſtood in need of, who needed not to offer ſacrifice for his own ſins, he had no more to do, but to ſatisfy for us. The prophet Iſaiah, chap. xl. 11. tells how tender he is in bringing ſouls to heaven, *he gathers the lambs with his arms, he carries them in his boſom, and gently leads thoſe that are with young:* And chap. xlii. 3. that *a bruiſed reed he will not break, and the ſmoaking flax he will not quench.* And it is ſaid, 1 John ii. *If any man ſin, we have an Advocate with the Father,* and who is he? *Jeſus Chriſt the righteous;* righteous in the faithful managing of his truſt, by making ſinners peace with God. Would ye know then, in what reſpects, or, on what account it is, that Chriſt is called a *righteous Servant?* We anſwer, in theſe reſpects. 1. Though we have tranſgreſſed and broken the law, yet he hath not, and God will not frown on him. 2. In this reſpect, that he pleads for no ſinners pardon, but he can fully pay their debt, and hath done it; if he ſeek one thing from God, he yields in another, and according to the covenant of redemption exactly proceeds; for he is a propitiation, he ſeeks nothing but he pays for it, and wrongs not him in the leaſt who hath truſted him; the Lord Jehovah is not a loſer, but hath his honour reſtored by him. 3. In reſpect of his keeping faith to the perſons that have need of him, for whom he hath undertaken; he is not only faithful to the maſter, but to the children and ſervants; he owns and acknowledges them, when they come to him under their neceſſities; he is to them every way ſuitable and anſwerable to his place and truſt, in doing good to ſinners.

Uſe. Had we ſenſible ſinners to ſpeak to, ſinners

groaning under a body of death, with pricked hearts crying out, what ſhall we do for the wrongs that we have done to God? Sinners under a holy fear, leaſt they ſpoil and mar the agreement, and ſo hazard their own ſouls, had we, (I ſay) ſuch ſinners, to ſpeak to; there is good news here to them. The truſt of ſaving ſouls is committed to a faithful ſhepherd, it is not committed to yourſelves, for if ſo, it had been a doleful truſt, but it is committed to him, that hath the ſheep by name given to him, to be kept by him, and he will not ſuffer them finally to miſcarry; and what more would ye have? A ſalvation, and a price is much, but it is more to have a Saviour, to make the application of his purchaſe, a biſhop of ſouls to juſtify, and carry ſinners through, to make it ſure before God, and to make it good to them; the ſinner may reſt ſatisfied, which in the ſenſe of ſin hath betaken himſelf to Chriſt to be juſtified by his righteouſneſs, and for obtaining of pardon, and for making the application of what by his ſufferings he hath purchaſed. We can but ſay little to this purpoſe to you, who care not for your ſouls, and are not ſenſible of your ſin, for he came to ſave ſinners; and if any ſuch do truſt him with the ſalvation of their ſouls, he is faithful, and will not ſuffer them to periſh.

3*dly*, From comparing theſe words, by his knowledge he ſhall juſtify many, with the former, he ſhall ſee of the travel of his ſoul, and ſhall be ſatisfied; we obſerve, that our Lord Jeſus is never ſatisfied with ſinners, nor content, till he be employed by them in this piece of ſervice, even to juſtify them by his knowledge, or by faith in him; he has not ſatisfaction for the travel of his ſoul till this be, and this is it which ſatisfies him: He cares not for compliments, great profeſſions of reſpect of religion, and Hoſanna's without this: He wept over Jeruſalem, notwithſtanding of thoſe, becauſe of the want of this: He cares not for Martha's cumberſome ſervice, but is content

with

with Mary's ſitting down to hear and receive his word; if he has not this employment, no other thing will content him, as we may ſee in thoſe three parables, Luke xv. When the loſt ſheep is miſſing, he is not ſatisfied till it be brought home; the making of the houſe clean will not pleaſe him, if the loſt piece of money be not found; the finding whereof occaſions thoſe words, Come and rejoice with me. And when the prodigal returns, then, and not till then, are uttered theſe joyful words: This my ſon was dead, and is alive; he was loſt, and is found. Then comes the mirth, and all the minſtrels employed. Would ye lay the hair of your head under Chriſt's feet? Would ye give him thouſands of rams, and rivers of oil, and the firſt-born of your bodies, for the ſin of your ſouls? All theſe will not pleaſe him, if ye have not yourſelves juſtified by his knowledge, nothing will content and ſatisfy him but that. The reaſons are, 1. Becauſe he has not his work intruſted to him, on any other terms; (if I may ſpeak ſo) for as the Father delights to ſee the work which he hath truſted him with, proſpering, ſo doth he. 2. Becauſe he has not the native truſt and honour of his office, till he has this, but counts himſelf to be like to an ambaſſador, who comes to court a wife for the king his maſter, who is well entertained, but receives a refuſal of what he came for. It was the diſciples commendation, John xvii. That they received his word; and though all other things could be, if this be not, he never has true reſpect. 3. Becauſe without this people can never love Chriſt; for it is this benefit of juſtification, and pardon of ſin, that much engages to love and praiſe him: *Becauſe* (the redeemed ſay and ſing, Rev. v. ix.) *thou haſt redeemed us to God by thy blood; thou art worthy to receive all praiſe, dominion, power, and glory*, It is impoſſible that they can have a ſuitable eſteem of him, and love to him, who are not juſtified by him; and therefore they that believe

believe not on him to juſtification, are called *deſpiſers of him, and treaders of the blood of the covenant under foot*; and they fall under that ſad complaint which is made, John i. 11. 'He came unto his own, and his 'own received him not; he was in the world and the 'world was made by him, and the world knew him not.' There is then a neceſſity laid upon you, either to give him employment in this, or to lie under his diſpleaſure, and to be made accountable for ſtanding in the way, ſo far as ye could, of his ſatisfaction. The Lord hath ſo ordered the way of his grace, that not only doth he invite and allure ſinners, but alſo he lays ſtrong bonds on them for their good, and leaves it not indifferent to them, to make uſe of Chriſt, or not, for their juſtification; but they muſt either take this way, or have God and the Mediator to be their enemies, in the greateſt meaſure, and in the higheſt degree; chuſe you then, whether ye will ſatisfy Chriſt Jeſus or not? If you ſay, how ſhall he be ſatisfied? the anſwer is, even by your betaking of yourſelves to him, and by improving his righteouſneſs, for your peace with God, and for your juſtification before him; humbly pleading guilty at the bar of juſtice, and begging pardon, and acceptance on the account of his ſatisfaction, and by faith diſcovering your diſcharge and abſolution, that ſo the application of his purchaſe being obtained, the conſcience may be quieted thereby. And do ye think this a matter to differ with Chriſt about? That he would have you juſtified, and that ye will not; that he would have you waſhed in his blood from your ſins, and that you had rather lie ſtill in them: Think ye this reaſonable? And yet thus it ſtands with you, and we declare it to you in his name, that Chriſt and you ſhall never be friends, except on theſe terms; that ye acknowledge your ſins and natural enmity againſt God, and welcome heartily the news of a Mediator, and embrace his righteouſneſs, trampling your

your own under your feet, as to all expectation of juſtification by it; that in a word, you do by faith take hold of the offer of ſalvation through him in the goſpel, reſigning yourſelves abſolutely to him, and founding your humble plea before God thereupon. This is the ſhield of faith that quenches the fiery darts of the devil, and that which gives wings to the ſoul, to flee to heaven upon; and we know well this is no unfriendly meſſage, nor evil bargain, and you may have it of him; he is indeed a wiſe and very ſkilful manager of ſouls, that commit themſelves unto him. Why do you not then in his own way, hazard your ſouls on him? Were ſinners hazard known, and what ſolid confidence they may have, in putting their ſouls in Chriſt's hand, they would be thronging in upon him, to lay hold on his offer, which is like a banner diſplayed, and ſpread out in this word of the goſpel, to which every one may put his hand. This is the very ſum of the goſpel, to pray you to be reconciled to God, to admit of the Mediator and to give him a commiſſion, (to ſpeak with reverence) or rather to entreat him to make your peace, that is, to commit the ſaving of your ſouls to him, that if juſtice were purſuing you, ye might be found in him, not having your own righteouſneſs, but his, and in him have one anſwer to all accuſations, not thinking yourſelves the leſs ſure, that you have given up your own righteouſneſs, and betaken yourſelves to his, who knows but ſouls might get good at ſuch a time, if this were made uſe of, and believed. O! So faithful as he is, he dare give his word and ſeal, that he will take care of you; and this is his end in the word and ſacraments, that ſinners might be brought to truſt in him, in giving him the employment to juſtify them; that they being in themſelves poor, may come to him for gold to enrich them; being naked, may come to him for garments to cloath them; being ungodly, may come to him that he may

may juſtify them. But alas, people are for the moſt part ſenſeleſs and regardleſs of their ſin and miſery, and therefore he has no employment from them; many are very brave and ſecure here, and have no legal bar on them to keep them from the ſacrament of the Lord's ſupper, who yet have ſleepy and ſenſeleſs ſouls, and are ruining and deſtroying themſelves. This we aſſure you is the condition of many of you, who never made a right uſe of Chriſt, and of his righteouſneſs, and yet will boaſt of your faith, and of your good heart to God. Away with your old preſumptuous faith, acknowledge your unbelief and preſumption; ſay not ignorantly, that ye will do as ye can, though ye cannot do as ye would; you are unſound at the heart, miſtaken about your ſpiritual ſtate, and know that the devil by a deceitful heart is ſpeaking out of you ſuch language, for its enemies we are commiſſioned to reconcile, and it is loſt ſinners that Chriſt came to ſeek and ſave; and ye ſee not yourſelves to be ſuch; and therefore you care not for ſuch offers of grace: But ah! many of you, if grace prevent not, will have a cold welcome from Chriſt at that day, and will be made ſadly to ſmart, for the ſlighting of many precious opportunities, which God did put into your hands, the which to improve you had no hearts.

SER-

SERMON LII.

ISAIAH LIII. *Verſe* 11.

Verſe 11.—*By his knowledge ſhall my righteous Servant juſtify many; for he ſhall bear their iniquities.*

THERE hath been much ſpoken from this ſweet ſcripture of our Lord Jeſus his ſufferings, and ſomewhat alſo of the promiſes made to him, that his ſufferings ſhould not be for nought. In theſe words, we have a compendious explication of the effects that flow from them, by which he ſhall be ſatisfied for them all, which you may underſtand in theſe four. 1. The great benefit itſelf, that is held forth here, and that is *juſtification*. 2. Thoſe to whom it ſhall come it is *many*, ſo that his having a ſeed, ſpoken of, verſe 10. is expounded here by this, that *many ſhall be juſtified*. 3. The way how this is derived to them, *by his knowledge*, which we ſhewed, is to be underſtood of faith in him. 4. The ground from which this flows, and on which it is built, and that confirms it; *for he ſhall bear their iniquities;* and as it is in the following verſe, *he bare the ſin of many*, and therefore they muſt be juſtified; it being but reaſon, that thoſe many, whoſe iniquities he bears, and whoſe debt of ſin he pays, ſhould be juſtified.

We may ſpeak more particularly to the explication of each of theſe as we come to them. We ſhall then firſt expound and give the meaning of this word *juſtification*, or to *juſtify*, ere we come to the doctrine, becauſe it will ſerve to clear it, and will make way for it; and ſo much the rather as it is the very hinge

of the gospel, and that on which our salvation depends, though yet but very little, and very ill understood, there being many that cannot tell what it is, though there be not many words more frequently mentioned in the scripture, and though it be that whereby a person is translated from the state of enmity, into the state of friendship with God.

As for this word, *to justify*, or *justification* then, there are three senses given of it; two whereof are erroneous, and the last only is according to the mind of the spirit of God, speaking in the scripture, which we shall clear and confirm.

1. Some take this word *physically*, as if it were to make just, by the infusing of habitual grace, or by a physical or real change; and so taken, it is the same with that which we call sanctification, but in all the scripture, we know not one place where necessarily the word is so to be understood, although this acceptation of the word, is the great rise of the Popish error, in that controversy concerning justification. 2*dly*, Others take it for God's revealing, manifesting, or declaring the way, how a guilty person comes to be just; and so to justify, is for ministers to teach the way to people, how they may live holily; as it is said, Dan. xii. 3. *They that turn many to righteousness*, &c. by which sense, some wickedly and blasphemously detract from Christ's satisfaction, as if his justifying were no more, but a teaching of sinners the way how to be justified, to wit, by living holily and justly. But the words that follow in the text, *for he shall bear their iniquities*, destroy that exposition; for it is by Christ's bearing the punishment of the elects iniquities, and for paying of their debt, that they come to be justified; therefore the one is given for a reason of the other. 3*dly*, Considering the word according to the meaning of it in scripture, we take it for a *legal*, or *court* word, borrowed from men's courts, wherein a person arraigned for such a crime, is either condemned or absolved;

abſolved; and when he is abſolved, and declared to be acquitted or made free from that which is laid to his charge, he is ſaid to be juſtified; ſo it is before God, and in his court: Juſtification is the freeing of a ſinner from the charge that the law giveth in againſt him, and the abſolving and declaring of him to be free from the guilt of ſin, and from the puniſhment thereof, which by the ſentence of the law is due to him. The former two ſenſes are for making of a man to be inherently holy, or without a fault, which is, as if a guilty man, or a criminal, being arraigned before a civil court of judicature, were declared to be innocent. But the true meaning of the words ſets forth a man arraigned before God's tribunal, and charged with guilt, and found faulty, but abſolved, and acquitted, not becauſe he wants ſin, but becauſe his debt is payed, and his ſins ſatisfied for by a ſurety; even as a man that is called before a civil court, for ſuch a ſum of money, and is found liable to the debt; but his ſurety coming in, and paying the debt for him, there is both in reaſon and law juſt ground, why that man ſhould be abſolved, and declared free of the debt: So is it here, Chriſt Jeſus taking on and ſatisfying for the debt of the elect, and procuring abſolution for them, for whom he hath payed the price, there is reaſon, and ground in law, that they ſhould be juſtified and abſolved: all theſe opinions agree in theſe two. 1. That men naturally have ſin, and that they muſt account for it. 2. That this juſtification, whatever it be, where it is, doth fully abſolve and acquit the ſinner, and makes him free of ſin, as to the guilt, the puniſhments and conſequents of it, death and the curſe, as if he had never had ſin: But the difference lieth here, that this laſt acceptation of the word, abſolves a man, though he have ſin in himſelf, by the interpoſing of a ſurety, who pays his debt, and procures the ſentence of abſolution to him. And in this ſenſe, juſtification is, as if a man were ſtanding

at the bar of God's tribunal guilty, and having a witneſs of his guilt in himſelf, and God, out of reſpect to the Mediator, his ſatisfaction, and payment of his debt, which he hath laid hold upon by faith, does pronounce that ſinful perſon to be free, abſolved, and acquitted from the guilt and puniſhment of ſin, and doth accordingly abſolve him upon that account: So then juſtification is not to be conſidered, as God's creating and infuſing of gracious habits in us, but the declaring of us to be free, and acquitted from the guilt of ſin, upon the account of Chriſt's ſatisfying for our debt.

This we ſhall find to be very clear, if we conſider how the word is taken, both in the Old and New Teſtament, as namely, Iſa. v. 23. 'Woe unto them 'that juſtify the wicked for a reward, and take away 'the righteouſneſs of the righteous from him.' And Prov. xvii. 15. 'He that juſtifieth the wicked, and he 'that condemneth the juſt, even they both are abo-'mination to the Lord.' Where the plain meaning of the word can be no other than this, that when a judge pronounces a man to be juſt, although he be unjuſt, it is a wicked thing which the Lord abhors. And ſo, Pſal. li. 4. *That thou mighteſt be juſtified when thou ſpeakeſt*, that is, that thou mighteſt be declared to be ſo: And, Matt. xi. 19. *Wiſdom is juſtified of her children*. 2. We will find this meaning of the word to be clear, if we conſider juſtification, as diſtinguiſhed from ſanctification; for in that Popiſh ſenſe, they are both made one and the ſame; but they are diſtinguiſhed in ſcripture, as 1 Cor. vi. 11. *Such were ſome of you, but ye are waſhed, but ye are ſanctified, but ye are juſtified;* where he looks on theſe two benefits of juſtification and ſanctification as diſtinct, and diſtinguiſhed the one of them from the other. Now ſanctification being the grace that renews our nature, and makes an inward ſpiritual change, juſtification muſt needs be that act of God's grace, that takes away the guilt

guilt of sin, and makes the sinners to be friends with God, through Christ's righteousness; and so is a relative change of their state. 3. It will be clear, if we consider to what it is opposed in scripture, it is not opposed to sinning, as sanctification is, but to these two. 1. To the charging of a sinner with somewhat unto condemnation: And 2. To the act of condemning. Now the opposite to condemnation, is absolution, as is clear, Rom. viii. 33. *Who shall lay any thing to the charge of God's elect? It is God that justifies, who shall condemn?* &c. God's justifying is put in as opposite to the charging of the elect, and to the condemning of them, therefore none of these can be; and so justification there has both respect to the part of an advocate pleading, and declaring a man to be free, and to the part of a judge pronouncing him to be absolved and justified, which well agrees to our Lord Jesus, who justifies his people both ways. 4. It may also be cleared from parallel scriptures, where justifying is called reconciling; as 2 Cor. v. 18, 19, 20. 'God 'was in Christ reconciling the world to himself, not 'imputing their trespasses unto them, and hath com-'mitted to us,' &c. and how that comes to pass, is told in the last verse, 'For he made him to be sin for 'us, who knew no sin, that we might be made the 'righteousness of God in him:' So that to be made the righteousness of God, is to be justified; and to be justified, is to be made friends with, or to be reconciled to God; and that not by working a moral change, but upon the account of Christ's satisfaction, bringing us into friendship with God; so, Eph. i. 6. where to be *justified* is expounded, to be made *accepted in the beloved.* And what else is that, but to be in good terms with God, to have him passing by all quarrels, as having nothing to say against us, but accepting us through Christ as righteous. So, Acts xiii. 38, 39. 'Be it known unto you, that through this man is 'preached unto you forgiveness of sins, and by him

'all

'all that believe, are justified from all things, from 'which you could not be justified by the law of 'Moses.' A place that clearly holds forth that all the elect are naturally chargeable by the law, as being guilty of the breach thereof, and that they cannot be absolved from it by ought in themselves; so they are through faith in Jesus Christ freed from it: As if the Lord had said, ye are freed from the sentence of the law, because, through Christ is preached unto you remission of sins, and there is a way found out for your absolution, from the guilt of sin, who believe, and from all the consequents of it. 5. It is clear from the text, because it is such a justifying, as hath in it Christ's being sentenced in our room, as the cause of it; now he was sentenced in our room, not by having sin infused in him, which were blasphemous to think, but by having our sin imputed to him; and therefore our justification must be our absolution, by having his righteousness imputed to us, as is clear throughout this chapter; therefore it is said, 'He hath carried 'our sorrows, and borne our grief. He was wound-'ed for our transgressions, he was bruised for our 'iniquities, by his stripes we are healed, he laid on 'him the iniquities of us all:' And in these words, 'By his knowledge shall my righteous Servant justify 'many; for he shall bear their iniquities.' It is a justification that comes to us by Christ's taking on him our debt; and this we cannot imagine to be otherways, but by a legal change, he coming as a surety in our room, and we having absolution, by virtue of his satisfaction, so that the meaning of the words in short is, as if the prophet had said, would ye know what ye have by Christ's sufferings? Even this, to wit, that *many*, as many as whose iniquities he bore, and satisfied for, shall be acquitted, and absolved from the guilt and punishment of their sin, through his satisfaction; they shall be freed from the sentence and curse of the law, which they deserved, and shall be declared righteous

teous through the righteousness of their surety, which they have laid hold upon by faith.

Hence *observe*, 1. That all men and women, even the elect themselves, are by nature liable to an arraignment before the judgment-seat of God; that they are justified supposes a bringing of them, as it were, before his tribunal, e'er they can be justified, and have the sentence of absolution passed in their favour. The apostle takes this for granted, Rom. xiv. 10. *We shall all stand before the judgment-seat of Christ:* And Heb. ix. 29. *It is appointed for all men once to die, and after that comes the judgment.* There is a solemn decree past, that all men shall die, so every man shall be brought to a reckoning and judgment. And Acts xvii. 31. *He hath appointed a day in which he shall judge the world in righteousness*, &c. and that cannot be reversed. See 2 Cor. v. 10. *For we must all appear before the judgment-seat of Christ;* we *must*, there is an unavoidable necessity, for it. For further clearing and confirming of this, you should know, that there are *three* courts, that especially the hearers of the gospel are liable unto, and which we should prepare for; they are all put together, Rom. ii. 12, 15, 16. There is, 1. The court of the word, wherein God keeps a justice-seat, or tribunal, condemning the wicked, and absolving the righteous: As Christ says John xii. *The word which I speak shall judge you in the last day:* And this is it that the apostle hath in that forecited place, Rom. ii. 12. *As many as have sinned in the law, shall be judged by the law.* A 2*d* court is the court of conscience; and this is more broad and extensive, reaching all men without, as well as within the church; wherein God hath his own way of accusing and passing sentence upon sinners; as verse 14, 15. *When the Gentiles who have not the law, do by nature the things contained in the law; these having not a law, are a law unto themselves, which shew the work of the law written in their hearts; their conscience also bearing*

bearing witneſs, and their thoughts the mean while accuſing, or elſe excuſing one another. A 3*d* court or judgment-ſeat, is that which is more diſcernible, diſtinct and terrible, and that is the judgment-ſeat of God, when he ſhall convene all and every one before himſelf immediately, and ſhall judge and paſs ſentence upon them; whether this be done to a particular perſon, or to the whole world, as verſe 16. *In that day when God ſhall judge the ſecrets of men by Jeſus Chriſt, according to my goſpel.*

Uſe. We would have you confirmed in the faith of this truth, that there are none of us, but we are liable to all theſe courts; and therefore ye ſhould live ſo, as you may be in a poſture fit for this appearing; many of us, alas, live as if we were never to be called to an account, and as if there were no tribunal that we were to appear before.

2*dly*, *Obſerve*, That all men and women, even the elect themſelves are naturally, and as in themſelves obnoxious to condemnation, and liable to the ſentence of it before God's tribunal; for Jeſus Chriſt his juſtifying of them, and procuring their abſolution implies thus much, that they as conſidered in themſelves are liable to, and cannot receive another ſentence than that of condemnation. It ſays that not only they have ſinned, but that becauſe of their ſin, they are liable and obnoxious to condemnation; that for their ſin God's curſe is due to them, John iii. 18, 36. *He that believes not is condemned already;* and *he that believeth not ſhall not ſee life, but the wrath of God abideth on him.* The ſentence is ſtanding againſt him unrepealed, even that ſentence which we have, Gal. iii. 10. *Curſed is every one that continueth not in all things written in the book of the law to do them.* The ſinner comes no ſooner to look to the court of the word, nor to the court of his own conſcience, but that ſentence is laid before him; and when he comes before God, he can expect no other thing, the Lord proceeding

proceeding according to the rule of the word. So Rom. iii 19. 'We know that whatever thing the law 'saith, it saith to them who are under the law, that 'every mouth may be stopped, and all the world may 'become guilty before God;' which supposeth a liableness to his curse, and a subjection to the judgment of God, as the word is rendered in the margin; there are none, as considered in their natural condition, who have a word to say against it. To clear it a little, you should consider two things in the law, as it is a covenant of works, under which all men are by nature. 1. The directive, or commanding part of it, that carves out man's duty, and so is the rule of righteousness to men and women; and what is not conform to the commands and directions of it, is sin, and hath guilt with it. This is most certain, that the law, even as to believers, is a rule of righteousness, according to which they are to walk. 2. There is in it the sentence of a curse, whereby the person that sins, is not only declared to be guilty, but liable to God's wrath and curse. This may be separated from the former. The law was, no doubt, a law of righteousness to man in his innocency, and is so to the believer still, who is absolved from the curse of it; but yet the believer, as considered in his natural condition, is not only guilty, but stated under the curse; and this is the meaning of the doctrine, that naturally not only are all men sinful, but they are stated under the curse of God. The law says on the matter, man and woman, thou hast not abiden in what is written, and therefore thou must die, thou art liable to the curse, which will fall, if it be not prevented. If there were any need of reasons to prove this, they are not wanting; it is so, *1st*, That the Lord may humble all flesh, as the apostle says, Rom. iii. 19. *That every mouth may be stopped, and that all the world may become guilty before God.* It is so ordered that his grace may shine the more conspicu-

ouſly; when the perſon is found guilty, and obnoxious to the curſe by the law, grace ſhews itſelf to be wonderful in pulling the ſinner from under the laſh of the law. As Iſaac was ſet free, and a ſacrifice was accepted in his room; ſo the ſinner is ſet free, and the Mediator in his ſatisfaction, is accepted in his room. To this purpoſe it is ſaid, Rom. xi. 32. *God hath concluded them all in unbelief, that he might have mercy on all;* not that he ſhews mercy on all that are in unbelief; but this is the meaning, that it might be mercy to all that ſhould have benefit by the Mediator, and mercy alone to the elect, both Jews and Gentiles. It is on this ground, that Eph. ii. 3. the apoſtle not only ſaith, *Ye were dead in ſins and treſpaſſes;* but alſo turning it on himſelf, he adds, *And we are all the children of wrath, even as others*, liable by ſin to the curſe of God, if it had not been graciouſly prevented.

Uſe 1. Let all of us take a view here of our natural condition; and indeed, it were the better for us that we were the more frequently viewing it. What is it, will you ſay? It is even this, That you are liable to appearing before God's juſtice-ſeat; ye are all guilty, and by the ſentence of the law, under God's curſe, and condemned already; becauſe God hath ſaid, *He that ſins ſhall die.* We are, I ſay, all thus by nature.

Uſe 2. It gives a great commendation to the grace of God in Chriſt Jeſus, it makes grace wonderfully glorious, in that it takes the ſinner at ſuch a pinch. We ſhall not diſpute here, nor is it needful, nor edifying, whether God might have forgiven ſin freely, without any intervenient ſatisfaction to his juſtice, ſeeing he hath declared his mind, concerning that in his word, Ex. xxiii. 7. *I will not juſtify the wicked*, And, *That will by no means clear the guilty*, and Gen. iii. *The day thou eateſt*, or ſinneſt, *thou ſhalt ſurely die.* This is it that puts a man, as conſidered in his natural condition, to be as it were in hell, while he is on earth, and puts him in ſuch a near capacity to the wrath

wrath of God, if we may ſo ſpeak, and to the actual undergoing of it, that there needs no more but the blowing out of the breath to put him in the pit; yea, while he is living, he is a priſoner in chains, till the day of execution comes, if grace reprieve him not; ye ſhould think much of grace, O! how very much! If ye were ſeriouſly comparing theſe two together, to be ſo near hell, and yet as it were, to have a ladder ſet up for you to aſcend to heaven by, and in ſuch a way, as by Chriſt's becoming a curſe. They will certainly never eſteem much of the grace of God, and of the love of Chriſt, they will never think much of their own hazard, nor will they ever in earneſt make uſe of Chriſt's righteouſneſs, who have not ſome quick and lively impreſſion, and ſenſe of this their condition by nature; and therefore, when ever you go to read, to hear, to pray, or to meditate, account yourſelves, as naturally arreſted before the court of God, and obnoxious to his wrath; this would allay your pride, and make Chriſt's offers in the goſpel lovely to you.

Uſe 3. This ſhews, that thoſe who have any good of Chriſt, are much in Chriſt's debt, and have in themſelves no cauſe to boaſt of it. If this be true, even of the elect, that they are all once under the ſentence of condemnation, elſe they could not be juſtified, and abſolved by Chriſt; you that think yourſelves to be ſomething, what have you to boaſt of? *Who hath made you to differ, and what have ye, but what you have received?* It becomes you well, therefore, to be humble, and to put a high value upon Chriſt, as the apoſtle doth on the ſame conſideration, Gal. ii. 20. when he ſays, *Who loved me, and gave himſelf for me;* that makes him reliſh ſweetly to the believer; and this is the ground of his triumph, Rom. viii. 33, 34. 'Who ſhall lay any thing to the charge 'of God's elect? It is God that juſtifieth, who is he 'that condemneth? It is Chriſt that died, yea, rather 'that is riſen again,' *&c.* This way of juſtification

makes Christ's death wondrous lovely, and it is on this that the song of the redeemed is founded, Rev. i. 5. 'Unto him that loved us, and washed us from 'our sins, in his own blood, and hath made us kings 'and priests unto God, and his Father, to him be 'glory, and dominion for ever and ever, Amen.' And that new song, Rev. v. 9, 10. 'Thou art wor-'thy to take the book, and to open the seals thereof, 'for thou wast slain and hast redeemed us to God by 'thy blood,' &c. It is an evil sign, when people can talk at a high rate of their hope of being justified, when, in the mean time, they have so little estimation of Christ, and their hearts are so little warmed with love to him, who is so lovely to believers; and when they can so confidently make application of his purchase to themselves, and yet cannot tell when their hearts were ever in the least measure ravished with the consideration of Christ's love, neither did it ever relish to them, nor were their hearts ever in the least engaged to him, on that consideration.

Use 4. All of you, who are lying in this natural condition, and know not what your hazard is, who are living in your wickedness, or at best, in your hypocrisy, civility, formality, not regenerate, or born again, but have still the same faith, and love that ye were born with, and no other; what is your posture? You are not in Christ, but lying naked, obnoxious to the wrath and curse of God, condemned already; and what if your breath go out in this doleful condition? What if a palsy or apoplexy overtake you suddenly? What if a stone fall upon you, e'er you go home out of this place? There is even but that much betwixt you and hell; ye are liable to be arrested before the court of God's justice; and how will it be with you when you come there? And when it shall be said, that such a person hath broken the law, and therefore away with him; for *he judgeth according to mens works*; are there none of you afraid of this? Do

ye

ye believe it to be a truth? O! that ye did, who are lying contentedly, and secure in your natural condition, and it does not trouble you; will ye yet lie still contentedly in this dreadful state? Is it possible that ye can be well in this condition? Tho' ye should heap up riches as the sand, ye cannot look into the Bible, nor into your own heart, but it curses you; ye cannot look to the bar of God's justice, but the sentence meets you, *Depart from me, ye cursed.* This is the truth of God, and if there be any here lying still in black nature (and we are not sure that all are renewed) think then upon your case. O! that ye saw your posture. The hand-writing coming forth on the wall did not so affright Belshazzar, as the curse would affright you, if it were believed. And 2*dly*, If this be your natural condition, and if you believe it to be truly so, we would expostulate with you, and even wonder, 1. How comes it to pass, that so many of you lie still in your natural condition, and endeavour not a change of your state? It will be wondered at by angels, and by all the elect, yea, and even by the reprobate, that never heard of Christ, that so many heard the gospel, and had the offer of Christ, and yet did not stir up themselves to make use of him. Is it not a wonder that people can sleep secure under the curse of God, *and bless themselves, till their iniquities be found to be hateful?* To be in this condition, and to sleep quietly under it, will have a doleful wakening. 2. How is it that so few take pains to try how it is with them? If any of you lay under an execution of an hundred pound, ye would not be secure, till ye knew that ye were freed from it: And if it be true, that this is your condition by nature, to be under the standing sentence of the law, and the curse of God, how is it you never try whether you are delivered from that condition? I ask the most prophane men among you, were ye never under this sentence? If ye say, not; the word of God will stand up against you, and say to

to you, that ye are liars; and if ye be under it, is it not hazardous to be so? But I fear, that many of you dream, that the wrath of God wears away as ye grow up. 3. Do you never think of coming to judgment, and of God's proceeding in judgment against you? Think ye not that ye shall die, and after death come to judgment, according to the general appointment to pass upon all men? How comes it to be, that ye are not thinking on it, and what will be the Judge's procedure towards you? He will judge you according to this word, and all that are out of Christ, and not justified by him, will be cast into the pit of hell: There is no new sentence to be past, or to be executed upon you, but that which was standing over your head before. 4. Do you know how long he may treat with you, or how long ye may be in a capacity to have your state changed? Are there not many taken suddenly away, of whose state we shall not judge, but may it not be so with you? Why are ye then so secure, and why decline ye the word, and refuse to let it search you, while ye know not whether the curse be removed, and whether the sentence be changed, or recalled? Some of you perhaps will say, The Lord knows that, it is not for us to know; and that is saying, that ye do never so much as essay to know, and to arrive at clearness about your state. Others of you will, it may be, say, that ye hope all will be will be well, and yet that at the best is but a guessing, but ye would be loth to speak so of an execution that were past against you, about a sum of money, in any poor court of judicature on earth; and will ye suffer this terrible sentence to stand over your head, in the court of God's justice, and not study to be satisfied and assured on solid and good grounds, that it is repealed? If ye did really believe that it was once so with you, and that yet ye are in hazard of this sentence, ye would not, ye could not, I am sure, ye should not be at rest, till ye knew that it were removed;

moved; it would put you to make use of Christ in good earnest for your peace, and to seek to have the evidence of the repealed sentence and of your absolution sealed up in your bosom: And this is the thing that we aim at in this, even that as ye might not have a terrible meeting with God before the bar of his justice, that ye would seek to have the curse that ye are naturally lying under, removed, and to have your peace made with God, and to have some well-grounded clearness about it, that ye might live comfortably, and die with solid confidence and Christian courage, without which ye can do neither.

SERMON LIII.

ISAIAH LIII. *Verse* 11.

Verse 11. *He shall see of the travel of his soul, and shall be satisfied: By his knowledge shall my righteous Servant justify many: For he shall bear their iniquities.*

THE way of absolving a guilty sinner, consistently with the justice of God, is the great sum and scope of the gospel; even to shew how a lost sinner, obnoxious to the sentence of a transgressed law, may, without prejudice to the justice of God come to be justified; we are persuaded, that there is nothing of greater concernment to sinners; and if we knew our debt, and our hazard, we should think, that there is nothing of greater concernment to us in particular. The sum of the covenant of redemption consists in this, that is the chief thing aimed at in all this chapter, wherein the prophet lets us see, 1. What is the great thing that satisfies justice; and for this end much hath been spoken of Christ's sufferings, and soul-travel. 2. He lets us see, what is the benefit that we receive by Christ's sufferings, and that is justification,

tification, or absolution from the guilt of sin, and from the curse which it deserves. 3. He shews us the way how this benefit is derived, and it is *by his knowledge;* this, saith he, shall be the great result of Christ's sufferings, *many shall be justified;* and this shall be the way how it shall be derived to these many, and that is, *by his knowledge*, or by faith in him, resting on his righteousness and satisfaction.

We opened the meaning of the words last day, and took notice of two doctrines from them, 1. That all men and women have a judgment to abide before God, an arraignment and indictment there, to which they must answer, they must all come to receive a sentence from God. 2. That all men naturally are liable to the sentence of condemnation; this is supposed; for as much as sinners are only justified by faith in Christ, the sentence of the law, and of the covenant of works is standing against them, and over their heads, who are not by faith united to Christ Jesus, and justified by his righteousness.

The 3*d doctrine* (which is almost the very words of the text) that now we intend to speak to, is this, that though all men naturally be obnoxious to the sentence of the law, and to the curse of God; yet there is a way laid down, how a sinner so obnoxious, may be justified, and freed from that sentence, and this is by faith in Jesus Christ only. If any doctrine be of concernment for us to know, and to be well and experimentally acquainted with, this is of concernment to us; *by his knowledge shall my righteous Servant justify many.* There are three things in this doctrine implied, which by one and the same labour may be proved, and therefore we shall put them together, 1. That although all men be naturally obnoxious to the wrath and curse of God, yet he hath appointed a way how guilty sinners may be justified and absolved. 2. That the way of attaining to this benefit of justification, and freedom from the curse, is by faith in Christ's righteousness;

righteouſneſs; it is *by his knowledge*, ſaith the text. 3. That there is no other way by which a ſinner, obnoxious to the curſe, can be juſtified, but by faith in Chriſt's righteouſneſs only. The ſenſe of this laſt branch of the doctrine is not only, that there is no other mean to ſatisfy juſtice, but Chriſt's merit and ſatisfaction; but that there is no other way, but the way of faith to obtain the application of his ſatisfaction; whereby many queſtions may be anſwered; but our purpoſe is to ſhew, how a guilty ſinner may be juſtified.

And therefore we ſhall *1ſt* give you a general view of the truth of the doctrine, by confirming it from ſcripture, in all the parts of it. *2dly*, We ſhall ſpeak more particularly to the ſeveral branches of it. And *3dly*, To the way of attaining juſtification, in the ſeveral cauſes of it, as it is here diſcovered.

For confirmation of the general doctrine, we ſhall *1ſt* conſider ſome ſcriptures, and *2dly* ſome grounds or reaſons.

As for the confirmation of it by ſcripture, if we look through the goſpel, it is our Lord Jeſus Chriſt his own doctrine, which he preached, and the way which he laid down therein, for juſtifying and ſaving a ſinner. So John iii. where it is three or four times repeated. As verſe 16. 'God ſo loved the world, 'that he gave his only begotten Son, that whoſoever 'believeth on him, ſhould not periſh, but have eter-'nal life. *Verſe.* 18. He that believeth on him, is 'not condemned, but he that believeth not is con-'demned already, becauſe he believeth not in the 'name of the only begotten Son of God. *Verſe.* 36. 'He that believeth on the Son hath everlaſting life, 'and he that believeth not the Son, ſhall not ſee life, 'but the wrath of God abideth on him. *And verſe* '14, 15. As Moſes lifted up the ſerpent in the wilder-'neſs, ſo muſt the Son of man be lifted up, that 'whoſoever believeth on him ſhould not periſh, but

'have eternal life.' And this is the same as saying, he that believes shall be justified, Mark xvi. 16. 'He 'that believeth, and is baptized, shall be saved, but 'he that believeth not shall be damned.' These are the terms on which the apostles are by Christ warranted to preach the gospel, and to make the offer of life to every creature; and therefore, if we look forward to their preaching, we shall find it to be in the same strain. As Acts xiii. 38, 39. 'Be it known 'unto you therefore, men and brethren, that through 'this man is preached unto you the forgiveness of sins, 'and that by him all that believe in him are justified 'from all things, from which ye could not be justified 'by the law of Moses.' Where, while Paul is summing up the whole message that he had to deliver, he goes upon the same ground; and wherein we have these three clearly held forth, 1*st*, That all men are liable, as in their natural estate, to God's curse, and by the law cannot be justified. 2*dly*, That there is a way laid down, through Jesus Christ, to obtain justification and remission of sins. 3*dly*, That the way how sinners come by this, is faith in Christ; *all that believe are justified.* Look to the epistles, especially those written to the Romans and Galatians, where this question about justification is expressly, and designedly handled, and we shall find, that it is the sum of both; as Rom. iii. where having said, verse 23. that *all have sinned, and come short of the glory of God;* and so, that all are liable to God's judgment, he subjoins, verse 24. *Being justified freely by his grace, through the redemption that is in Jesus Christ*; which is the great mean of our justification; and then he adds, verse 25. *Whom God hath set forth to be a propitiation through faith in his blood*; where we have the mean of the application, to wit, *faith*; and chap. iv. *To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness;* which place demonstrates this, that an ungodly person,

perſon, taking hold by faith of Chriſt's righteouſneſs, may be, and is juſtified and abſolved, and freed from the guilt of ſin, as if he had never ſinned. So Gal. ii. 15, 16. *We who are Jews by nature, and not ſinners of the Gentiles*, or not without the covenant as they are, 'knowing that a man is not juſtified by the 'works of the law, but by the faith of Jeſus Chriſt; 'even we have believed in Jeſus Chriſt, that we might 'be juſtified by the faith of Chriſt, and not by the 'works of the law, for by the works of the law ſhall 'no fleſh be juſtified;' which place ſhews not only this, that through faith in Chriſt is juſtification and life to be had, but it alſo excludes all other ways of juſtification, *Knowing that a man is not juſtified by the works of the law, but by faith.* But that which we are now ſpeaking to, is only the poſitive part of the doctrine, to ſhew that a guilty ſinner, obnoxious to the curſe, may by faith come to be juſtified, and made free from the guilt of ſin, and from the curſe, as if he had never ſinned, nor ever been under the curſe.

For further confirmation of the doctrine, conſider theſe *four* things, and ye will ſee from them good reaſon for it; only remember this, that juſtification looks always to a judicial procedure, as we hinted before, wherein the Lord is, as it were, on the throne, and the guilty ſinner at the bar, pleading through Chriſt's righteouſneſs and ſatisfaction to be abſolved; which is even as if a debtor arreſted for debt, ſhould plead for a releaſe, not becauſe he is not owing the debt, or becauſe he hath paid the debt, but becauſe his ſurety hath paid it for him. This being ſuppoſed and remembered, ye ſhould, we ſay, conſider theſe grounds or reaſons, for confirming the doctrine. *1ſt*, The ſufferings that Chriſt hath endured, and the ſatisfaction that he hath made, in the room of ſinners, as the next words diſcover, *For he ſhall bear their iniquities;* and verſe the laſt, *He ſhall bear the ſins of many;*

nay, this is the great scope of the chapter; therefore it is said; *That he hath borne our griefs, and carried our sorrows*, and that *the Lord hath laid on him the iniquity of us all*; this is a ground of confirmation. 2*dly*, Consider, how that there is not only a sufficient price payed, but there is a covenant of redemption allowing him to pay it, and accepting it of his hand, as complete payment, and satisfaction for the elects debt; and except there be a view to this covenant, faith hath not a sufficient ground to rest on for justification thro' Jesus his satisfaction; becaufe otherways we see not a reason, why his sufferings can be accepted for us. For suppose, (if such a supposition may warrantably be made) Christ to have suffered, yet it was free for God to have accepted that as a satisfaction for our debt, or not; but the consideration of the covenant of redemption removes that doubt, and gives faith a ground to lay hold on Christ's sufferings, as satisfactory to the justice of God; becaufe, in the covenant of redemption, it is so transacted, and agreed upon, betwixt God and the Mediator; therefore the apostle speaking, Heb. x. 8, 9. and forward, from Psal. xl. of this covenant, shews, that when sacrifices and offerings will not avail, Christ comes in saying, 'Lo, I 'come, in the volume of thy book it is written of 'me, I delight to do thy will, O! my God; by 'which will, *faith the apostle*, we are sanctified;' and had there not been such a will, his sufferings had not been useful to us. 3*dly*, Consider the offer that is made in the gospel to sinners, which is the object of our faith; for the covenant of redemption is not the ground, and object of our faith, though it clears the ground and reason of our faith; but it is God's offer in the gospel, according to that place, Mark xvi. 15, 16. 'Go ye and preach the gospel to every creature, 'he that believeth, and is baptized shall be saved;' he warrants them to go, and make it known to all to whom they shall preach, that there is remission of sins

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to be had through faith in Christ; and this is a ground to faith, when God makes offer of Christ's satisfaction in the gospel, on condition, that we believe, and accept of him; when we by faith close with the offer, it gives us, as it were, an assignation to Christ's purchase; the gospel says, as Paul doth, Acts xiii. 38. 'Be it known to you, that through this man is 'preached to you remission of sins, and by him all 'that believe are justified;' and faith consents to that, as giving God credit, and accordingly closes with, and rests upon it, as the ground of its plea before God; so that when the question comes to be asked, what have ye to answer the law, and to pay your debt with? Faith, or the believing sinner answers, I have nothing of my own, but there is a satisfaction in Christ, according to the covenant of redemption, which is holden out, and made offer of to me, for defence, against what the law, or justice can say; and I betake me to that. And this is the native and kindly act of faith in justification, when it makes use of this defence, and trusts to it alone: This is even it that Paul means, Philip. iii. 9. compared with verse 8. *I count all things loss, that I may win Christ, and be found in him*; that when it was asked, Paul where art thou? I may have it to say, I am here, Lord, even in Christ, and in his righteousness. This is the ground of his plea, having disclaimed his own righteousness, as to his justification before God, and he will have no other defence but that. *4thly*, Consider the end of all these, to wit, of Christ's sufferings, of the covenant of redemption, and of the offer of the gospel; it is the praise of the glory of his grace, that God may make it known, that he is gracious, and freely gracious, without respect to any thing in the sinner. This end is set forth in these two places put together, one is, Rom. iii. 26. 'To declare I say, his righteousness, 'that he might be just, and the justifier of him which 'believeth in Jesus, that he might be *just*, that is,

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one that will fulfil his threatnings and therefore he hath provided one to satisfy his justice; and one that is faithful in keeping his promises, and therefore he is *the justifier* of them that believe in Jesus; the other place is Eph. i. 6. where, when the apostle hath spoken of election, predestination, and adoption, he sets down the end of all, to wit, *To the praise and glory of his grace, wherein he hath made us accepted in the beloved*; and this is that which makes all sure; for God cannot fail to justify the sinner that believeth in Christ, as he is offered in the gospel, because that is the very end of his justifying sinners, the praise of the glory of grace, which he will not lose, but must certainly, and will infrustrably obtain.

The *uses* we may make of this doctrine are four in general, the 1. whereof is for information; and it is such a lesson of information, as without it, all the preaching of the gospel is to no purpose; and the hope of eternal life would be utterly lost, if such a doctrine were not in the gospel, that through faith in Christ a sinner may be justified. Would any know then how they may be absolved? This answers the question, and tells us that it is through faith in Christ's righteousness, and no other way. And if we really believed the former two doctrines, 1. That we must all come before the tribunal of God: And 2. That we are all obnoxious to the curse of God, we would think this were a very important question to be put, how such a guilty sinner may be absolved and justified? And indeed, if it be not clear in this point, it is, as to any fruit, in vain for us to preach, and for you to hear, or to think of coming to heaven; which is in a word, that a sinner through resting on Christ's righteousness according to the covenant of grace, may come to be absolved, and freed from the guilt, of sin, and from the curse, as if he had never sinned, nor been liable to that curse.

For further clearing of this *use*, consider, 1. What justification

juſtification is. 2. What we mean by faith; and 3. what are the cauſes of this juſtification ſpoken of in the text. 1. By juſtification in this place, is not to be underſtood the making of a perſon perfectly holy, nor to have grace infuſed into him, for that is ſanctification. But it is to be abſolved, and declared free, in reſpect of the guilt of ſin, and of the curſe, as if a man had never ſinned; as it is ſaid, Ephef. i. 6. *Wherein he hath made us acceptable in the beloved.* It is an act of God's free grace, whereby our ſins are pardoned, and we accepted as righteous in his ſight, *&c.* (as our catechiſm hath it) as if our ſin had never been. 2. When we ſpeak of *faith*, we mean not a general hiſtorical faith, that devils, or reprobate men may have, and whereby an aſſent of the judgment is given, to the truths of the word, though indeed juſtifying faith doth preſuppoſe that; neither by faith do we mean ſuch a faith whereby a man doth at the very firſt believe, that he is pardoned, and which puts away all doubting, and lifts him up in his own conceit, to the height of aſſurance, about the obtaining of the thing. It is the Antinomian preſumption, to believe at firſt hand, that I am juſtified and pardoned. But it is ſuch a faith, that takes hold on Chriſt's righteouſneſs, made offer of in the goſpel, that I may obtain juſtification and pardon of ſin through him; according as it is ſaid, Gal. ii. 16. *We believed in Jeſus Chriſt, that we might be juſtified by the faith of Chriſt.* It is an actual cloſing with the offer of Chriſt's righteouſneſs, and a ſubmitting to the terms of it, for juſtification; the ſoul's founding of all it's defence before God, on Chriſt's righteouſneſs, and purchaſe offered to it in the goſpel, and reſting on it, for life and ſalvation. As ſuppoſe there were a multitude of rebels, to whom pardon were by proclamation offered, on condition, that at ſuch a time they ſhould lay down their arms, and come in; and if one of them were challenged, and called to a reckoning

ing after his coming in, for his rebellion, the ground of his plea would not be, that he never was in rebellion, but that such an offer was made, and that he did hazard his life on it. So it is here, a sinner is a rebel against God by nature, and being in rebellion, hath the offer of pardon, and life made to him, on condition that he close by faith with Christ's righteousness, and the sinner doth by faith give God credit, and hazards his soul on that; whereas unbelief (to follow the similitude) is, as if a rebel hearing of such a pardon offered, would not think that a sure way to escape, but would either plead innocent, or take him to some other shift. This then is the faith that I speak of, which actually closes with and makes use of God's offer of Christ's righteousness for absolution. 3*dly*, Consider the causes of justification. And there are *three* in the words, 1. The *meritorious* cause that hath procured, and bought this benefit, in Christ's satisfaction, *his bearing their iniquities: He shall justify many, for he shall bear their iniquities.* 2. The *instrumental* cause, condition, or mean, or way, how that benefit is derived to us, is *faith*, called here *his knowledge.* It is the faith we spoke of just now; faith taking hold of such a promise, and resting on God's faithfulness for the making of it good. It is this which gives the soul a title to Christ's righteousness, which formerly it had not, and makes Christ's purchase of due to belong to it, by virtue of God's offer; and consequently the benefit of justification is derived to it, by its taking hold of the offer, which otherways it could not partake of. 3. The formal cause, wherein justification properly consists, is this, even God's absolving or judicial pronouncing of the sinner to be free, and his accounting of him as righteous, on account of Christ's righteousness imputed to him, and taken hold of by his faith. Where the sentence is past, we need not curiously enquire. For, as the sentence of condemnation stands in the word, while

while the sinner is unbelief; so by believing in Christ, he hath absolution in the word, as John iii. 18. *He that believeth in him is not condemned.* And this sentence of the word is as effectual, for absolving of the sinner, as if the sentence were pronounced in an immediate way, or with an audible voice from heaven, by God, with the sinner's name, and sir-name in it. And therefore let me commend this, with the other places I named before to you, that from them ye may learn to find the way, how a sinner is absolved and justified. It is Christ's satisfaction that makes the amends, and is the meritorious cause; it is God's word that makes the offer of that satisfaction; and it is our faith begotten, and quickened by God's Spirit, that taketh hold of it; and justification itself is God's absolving, and accepting of the person, as righteous in his sight, who is fled to Christ's righteousness. And thus though God's grace and mercy be the efficient cause that admits of the ransom, yet neither is grace in us the formal cause, nor is grace in God the meritorious cause, but it is that which lays down the way how a satisfaction shall be provided, and accepts of it, when provided, and of the sinner on account of it, when by faith he betakes himself to it.

Use 2. Seeing there is such a way of justification provided, and by the gospel brought to light, revealed and made manifest, as it is in, Rom. i. 17. and iii. 21. since I say, that mystery, which before was hid, is disclosed, and life and immortality brought to light by the gospel, let me earnestly intreat you, that you would make use of this mean and way of justification, for the obtaining of absolution before God. The end of preaching is to reveal this righteousness; and to engage sinners to make use of it, to submit to it heartily, or all will be to no purpose.

For pressing this *Use* a little further, consider the great concern of this application, and what may induce you to mind it. And to this purpose, 1. I would

aſk you, whether ye believe that by nature ye are liable to God's curſe, and that ye muſt appear before his judgment-ſeat; if found in a ſtate of nature when ye appear, it will be a woful ſentence, you will meet with from God; but if you believe this, that by juſtification you have ſin pardoned, whether ye ſhall be eternally happy, or eternally miſerable; if this be of great concernment, then ſurely obedience to this exhortation is of great concernment, becauſe there is no other way to obtain abſolution but this. 2. Conſider, that it is the very deſign of the goſpel, and of this benefit that is made offer of to you therein, which all the nations that have not the goſpel want, the privilege being denied to them. God makes offer of a way to you, how ye may be juſtified; and ye profeſs your deſire to learn it, and to get it practically made uſe of, and improved, and (as Paul hath it, Philip. iii. 8, 9, 10.) that ye may know Chriſt, that ye may win him, and be found in him. And it is the ſum of the goſpel, as we have it, Acts xiii. 38. 'Be it 'known unto you, men and brethren, that through 'this man is preached unto you remiſſion of ſins, 'and by him all that believed are juſtified.' This is even the time that the Lord is making this proclamation, that was before propheſied of, and publiſhed by Iſaiah, *by his knowledge ſhall my righteous Servant juſtify many*. This is it that is even now revealed, declared, and made manifeſt to you, that by Chriſt Jeſus alone righteouſneſs is to be attained. And if it be of ſuch concernment, that for this very end, God hath ſent his Son to die, and hath ſent this goſpel to declare, and make offer of this benefit of his death unto you, it is no doubt, greatly of concernment to you, to make uſe of it, when it comes to you. 3. Conſider, that if the Lord's proclamation of it, have not that effect, to engage you to Chriſt Jeſus, for the obtaining of righteouſneſs through him, it will leave you in a worſe condition than it found you in. It is not

not now, whether ye will periſh or not; though that be a great matter (the moſt barbarous Heathens will readily think, that God's juſtice is terrible to meet with) but it layeth theſe two in the ballance. It is either a moſt inconceivable condemnation, beyond what others who have not heard the goſpel, will come under, if the offer be ſlighted; or eternal ſalvation, if it be embraced: *Woe to thee Chorazin, woe to thee Bethſaida*, ſaith the Lord, Matth. xi. 21, 22.) *for if the mighty works which are done in thee, had been done in Tyre and Sidon, they would have repented long ago. And it ſhall be more tolerable for Sodom in the day of judgment, than for Capernaum*, who, becauſe *they were lifted up to heaven*, in reſpect of a glorious diſpenſation of goſpel-ordinances, and improved them not, *ſhall be caſt down into hell.* And whereon is this dreadful denunciation founded? Even on this ground, juſt now hinted at, the goſpel was more plainly and powerfully preached to them, than it was to Tyre and Sidon, to Sodom and Gomorrah, who had Lot's teſtimony, but Chriſt's and his apoſtles teſtimony, in a manner, ſwallowed up that, which teſtimony they ſlighted. Now aſk yourſelves whether this goſpel hath not ſounded loud in your ears? Have ye not heard it? Yes verily. We may here allude to that word, Rom. x. 16. doubtleſs ye have heard, the ſound thereof is come to you, and ye ſhall never have that to object, that ye heard it not. This text, and this ſame ſermon on it, and others, will bear witneſs, that through Jeſus Chriſt ye had a way laid before to you, for remiſſion of ſins and for juſtification; and what will follow? Either ye muſt betake yourſelves to Chriſt's righteouſneſs for juſtification, and ſtudy to be holy, or elſe ye will bring upon yourſelves a more terrible condemnation than came upon the inhabitants of Sodom and Gomorrah, who were conſumed and burnt quick, by fire and brimſtone from heaven. And therefore there is reaſon here for all to

look well about us, what use we make of this benefit offered to us, that we miscarry not, and make not ourselves most inexcusable, for slighting of it.

I shall here speak a little to some sorts of persons, that ought chiefly to lay this to heart. 1. To some that are so utterly careless and indifferent, in making their peace with God, that to this day, all warnings, threatnings, and dispensations that they have met with, could never prevail with them, once to make them so far serious, as to ask that question, what they should do to be saved. To whom much preaching is but a beating in the air, to whom such preaching is fruitless, and Christ useless. It is of these that he speaks, Matt. xxii. Who being invited to the wedding, *They made light of it, and went away, one to his farm, another to his merchandize.* There is a generation of such persons amongst us, to this day, who never thought seriously of the gospel, nor of this doctrine, which is the substance and life of the gospel, and without which we can enjoy no mercy, nor benefit held forth and made offer of in the words; but slight pardon of sin, and think little of justification, who will, the day is coming, when it will be much thought of, and when many of you, if God prevent not, would give all the world for an offer of it, and would be glad to be burnt with the world, or covered with, and smothered under a hill, or mountain, rather than come and receive your fearful doom, and sentence from the judge, because ye had this favour in your offer, and made not use of it. A 2*d* sort are a prophane company, who, if their carriage be looked on, it says plainly, nay, it openly proclaims, that such men believe not, that there is a judgment coming; otherways they durst not for a world, live as they do. Is this, think ye, the way to be justified, to be laughing, sporting, gaming, tippling and trifling away your time; in spending it in decking and dressing of your bodies; in bestowing of more time in one

one day, than ye do in eight, or many more days on the ſoul? To be glutting yourſelves with the world, to be following the deſires of your hearts, and the ſight of your eyes? Profane as ye are, think upon it, for we declare even unto you, that there is a way how the ungodly may be juſtified, held forth, and offered in this goſpel; and if ye contemn it, God ſhall vindicate his grace, and your trampling on it ſhall return on your own head. A 3*d* ſort are ſuch as have never been made ſenſible of their ſin, nor of the difference betwixt God and them: We invite the filthy to come and waſh, ſinners to come and get pardon, the ungodly to come and be juſtified; but, alas, we cannot find ſinners who walk under the due ſenſe of their ſin to preach to. I dare ſay, that to many of you, the doctrine of juſtification is in ſome reſpect needleſs, I am ſure for the preſent uſeleſs, for ye were never convinced of your ſin, nor of your hazard, but thought that ye were always ſure of your juſtification; ye never reckoned yourſelves, to ſpeak ſo, to be on the borders of hell; God always, ye think, loved you, and periſh who will, ye will not periſh: Theſe, and ſuch as theſe, have been your thoughts of yourſelves, and of your ſtate. And we have more difficulty to prevail with you, to think ſeriouſly of making your peace with God, than we ſhould really have in this, to prevail with Pagans, or with adulterers and murderers, whoſe natural conſciences would ſooner be awakened than yours. Juſtification is not a ſerious matter to many of you, ye think to ſlip through God's judgment. If ye be aſked, whether or no ye be abſolved. Yes, that we are, will ye ſay, long ſince: But, ah! how came ye to be abſolved? Were ye ever chaſed, and did ye ever flee for refuge to the hope ſet before you? Were ye ever purſued by the law to Chriſt, and were ye ever made cordially to cloſe with him, and to found your plea on his righteouſneſs? It will be ſtrange, if ſo many ſhall ſlip into heaven and never know

know how; we grant there may be some brought in, who have not distinctly discerned the manner how; but that almost whole congregations, and countries should be made friends with God, and never know, or at least never be made sensible of the quarrel, we profess, we see not through it, it is to us an unintelligible riddle and a paradox. Therefore be entreated to reckon over again; though there be a justification through the blood of Christ, to be gotten, yet assure yourselves, that ye are not in the way to it, while ye continue senseless of your sin, and of your hazard. *A 4th* sort are those, who think that they have nothing to do with this doctrine; they are rich, they are wise, they are of honest rank, and have a name and commendation in the place where they live, and they have, it may be, some school-craft, and learning, and therefore they are persuaded, that they cannot miss justification. And where is there one person amongst man, if it be not some poor person, even it may be poor in the world, that ever thinks that the severity of the law, or the threatnings thereof concern them? But are there any more ways to heaven than one? Or is there one for the rich, and another for the poor? Do not all come in at this door? Is not this the way, even to be sensible of your sin, and to flee to Christ for life? And yet are there not some amongst you, that cannot endure to think of hell, to dread it, (or as we use to speak) to think yourselves to be on the borders of it? Because ye are thought something of, able to pursue your business, and have some parts and abilities; but there are many more rich, more wise, and learned people than you are, in hell, that were never absolved before God, nor ever shall; yet there is a propenseness in great men, in rich men, and in men of parts to slight this doctrine: But such have in some respect more need to give all diligence, to make their calling and election sure, than many others, and yet ye go not so far as they do, who yet go not the just length.

length. A *5th* sort are such as never knew any inward work, or exercise of the Spirit of God upon their consciences, but have lived with a sort of wholeness of heart all their days. If any be called to take notice of this doctrine, they are called to take notice of it. *There is a generation*, saith Solomon, Prov. xxx. 12. *which are pure in their own eyes, and yet are not washed from their filthiness.* They conclude they are absolved, but never look inward, to see if there be ground to bear that conclusion. *6thly*, And lastly, there are a sort that are formal, and hypocritical, they were never grosly profane, but they were as little truly and seriously religious; ye had need therefore, to take heed whereon ye found your peace, and beware that ye take not the form of godliness for the power of it, especially when the form is come to so great a height. And seeing this way of justification is held out to you through Christ, we exhort and beseech you all, and especially those of such sorts as we have named, to look well that this grace be not received in vain. In a word, these two sorts should take special heed to this doctrine. 1. Some that mind not religion at all. 2. Others, who if they mind it, mind it not in the way of grace, but as it were by the works of the law. We declare to you, that justification is by faith in Jesus Christ, and by resting on his righteousness; as many as take that way, they may be assured to speed; and they that mistake and do slight that way, shall never come to heaven, for *there is no other name given, whereby a sinner can be saved, but the name of Jesus only. He is the way, the truth, and the life; and no man cometh to the Father but by him.*

SER-

SERMON LIV.

ISAIAH LIII. *Verſe* 11.

Verſe 11.—*By his knowledge ſhall my righteous Servant juſtify many.*

THERE is, as I ſaid lately, nothing of greater concernment to a ſinner to know, than theſe two, 1*ſt*, What it is that ſatisfies juſtice, and makes a ſinner acceptable before God. 2*dly*, To know how that may be attained, or what way it is to be applied. And this verſe ſhortly, but very clearly anſwers both. 1. That which ſatisfies juſtice, *is the travel of Chriſt's ſoul*, or his ſufferings. 2. The way how this is applied, derived, or communicated, is ſet down in the latter part of the verſe, *By his knowledge ſhall my righteous Servant juſtify many, for he ſhall bear their iniquities.* This is the effect of Chriſt's ſufferings; that many by them ſhall be abſolved from the guilt of ſin, and from the curſe: And this is the way how theſe many come to be thus abſolved; it is by believing on him; for thus his ſatisfaction is accounted theirs, as if they themſelves had ſatisfied. We propoſed, the laſt day, this doctrine to be ſpoken to from the words; That there is a way through faith in Chriſt, and reſting on his ſufferings, by which a ſinner, obnoxious to God's curſe, may attain to be juſtified, and declared free before the throne of God. This doctrine implies theſe *two* things in general; 1*ſt*, That there is ſuch a thing poſſibly attainable by a guilty ſinner, as juſtification. 2*dly*, That juſtification is to be attained only by faith in Jeſus Chriſt, reſting on his righteouſneſs; *by his knowledge ſhall he juſtify many.* As there is a neceſſity to be abſolved, ſo there is a neceſſity to take this way for abſolution; becauſe this, and this only is held forth to be the way, how juſtification

juſtification is to be attained; it is by Chriſt's knowledge, which, in ſhort is by faith in him.

We diſcourſed ſomewhat of the poſitive part of this truth the other day; which is of great concernment; the underſtanding thereof, being the very hinge of the goſpel, and that wherein, in a ſpecial manner the goſpel, and covenant of grace differs from the law and covenant of works, and pointing out a way for coming by righteouſneſs and life through Chriſt, in oppoſition to the law, as a covenant of works, that holds out a way to righteouſneſs and life through our own performances.

We touched alſo at ſome uſes of the doctrine for directing of you to the believing and making uſe of Chriſt, for coming at peace with God. It would follow now, that we ſhould ſpeak a little to the uſe of refutation, that flows natively from this doctrine. For if this be the way, and the only way of the juſtification of a ſinner before God, to wit, by, or through faith in Chriſt's righteouſneſs; then all thoſe ways that lead not ſinners to reſting on Chriſt's righteouſneſs alone, for juſtification and peace, muſt be inconſiſtent with the goſpel, and ſo to be rejected, and abhorred, whether they be in doctrine, or in practice. And we chooſe the rather to ſpeak a word to this, becauſe it will clear the doctrine of juſtification by faith the more, when we come to conſider thoſe corruptions and errors that are foiſted in by heterodox men, in this great truth of God, to the perverting and corrupting thereof; and it will the more provoke us to thankfulneſs to God, who hath graciouſly delivered us from theſe ſnares, errors, and corruptions; an error and miſtake here about the ſubſtance of this truth being ſuch, as tho' we held all other truths incorrupted, will ruin us.

There are, we ſuppoſe, four ſorts of errors eſpecially, that contradict this grand truth, concerning juſtification by faith in Chriſt's righteouſneſs, to which

we ſhall ſpeak a little. The 1*ſt* is, That old rooted error of Papiſts, who, in this point, enervate, and overturn the whole way of the goſpel; and becauſe this is what a great part of the Chriſtian world hath been deluded with, tho' it be in theſe days little thought of by many, and becauſe it is not one ſingle error, but as it were a chain of very momentous and fundamental errors, we ſhall inſiſt a little, in laying it out before you, and ye ſhould not ſo much look on it, as a controverſial, or meerly ſpeculative, as a groſly practical error, and ſuch as is naturally rooted in all men; ye ſhould alſo look upon it, with holy fear, and jealouſy over yourſelves, leſt inadvertently ye ſlide into it; and withal, ye ſhould look on it, and make uſe of it, as a motive, to provoke you to love the truth the more, and to be, as I ſaid, the more thankful to God, who hath freed you from that dark, heavy and comfortleſs way of juſtification by works, which is now impoſſible.

It may be that this error of Papiſts will not be thought much of by ſome, when they hear that they ſpeak of juſtification by Chriſt, and by his merits, and by faith, as well as we Proteſtants do; but it is the more dangerous, that they do ſo; and therefore, ere I ſhew their way of juſtification, and the inconſiſtency of it with the goſpel, I would have you to advert to theſe *three* things. 1*ſt*, That in this matter of juſtification, though Papiſts acknowledge the name, yet they do not acknowledge the thing itſelf; ſo that the controverſy is not ſo much, what juſtification is, as whether there be ſuch a thing as juſtification at all, taking it to be a thing diſtinct from ſanctification and regeneration, which they in effect deny; for if the form conſtitute juſtification, and if to them, the form of juſtification be the infuſing of habitual grace in the ſoul, then it is nothing different from regeneration and ſanctification; and therefore when they ſpeak of juſtification, they ſpeak of it in this ſenſe; for a juſti-

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ed perſon to them, is a man renewed and made holy, even as to warm or to heat water, is to make that hot which before was cold; ſo juſtification to them, is to make a ſinful perſon juſt, becauſe of inherent righteouſneſs in himſelf. 2*dly*, When they ſpeak of juſtification, they make a two-fold juſtification; the *firſt* whereof is, that which they call the juſtification of a wicked perſon, or of an unrenewed man, when grace is at firſt infuſed into him, which they grant a man cannot of himſelf condignly merit. The *ſecond* is of a man's growing, or increaſing in grace, when he attains to more grace, and to more glory; grace and glory being of the ſame nature, (wherein they and we do not differ.) And to this *ſecond* juſtification, they make neceſſary a man's proper merit of works; for they ſay, that the firſt juſtification will not avail for thoſe who come to age, though to a child it be ſufficient; becauſe their attaining of glory, who are at age, is the proper hire of their works, which ſuppoſes holineſs; and therefore, when they ſay, that Chriſt's merit procures juſtification, their meaning is, that it procures the *firſt* juſtification, but not the *ſecond*; this is in effect to ſay, that it buys habitual grace, as a ſtock to a man, wherewith he may trade; but when they come to ſpeak of heaven and glory, which is obtained, as they ſay, by the *ſecond* juſtification, that is come at by the man's own trading with that ſtock of habitual grace; and ſo the man's trading, or trafficking with this ſtock comes in, as that which procures, wins, and merits the prize. 3. Tho' they uſe the ſame names that we uſe, as of *faith* and *pardon*, or *remiſſion of ſin*; yet there is very great difference betwixt them and us, as to the thing; for they count nothing to be faith but hiſtorical faith, which the devils have; and for remiſſion of ſin, they divide and diſtinguiſh betwixt the removing or remiſſion of the blot of ſin, and the removing and remiſſion of the puniſhment of ſin; and they ſay, that in the

firſt juſtification, the blot of ſin is expelled, by the infuſing of habitual grace, even as darkneſs is expelled by the coming in of light; but as to the puniſhment of ſin, they leave a man to ſatisfy in part for himſelf, after his juſtification.

Now, as we ſaid, becauſe there is not one error or two here, but a concatenation or chain of many errors; therefore, for further clearing of the truth, and diſcovering of theſe errors, ye ſhould conſider, that when the queſtion is propoſed, this is the true ſtate of it; what that is on which a ſinner may ground his peace before the tribunal of God's juſtice, as a ſolid defence, to anſwer all the challenges of the law, and whereupon he may expect to be abſolved, and admitted to heaven. They ſay that it is inherent holineſs wherewith a man's ſoul is ſanctified, renewed, and made conformable to the image of God; which, ſay they, is of that nature, that it cannot but make the perſon acceptable to God; ſo that in coming before God's tribunal of juſtice, he hath in himſelf wherewith to anſwer all the charges that his own conſcience, or the law can bring againſt his inward and habitual grace and ſanctification. It is true, they grant, that God works this grace in them, and that men are not naturally born with it, and that Chriſt's merit procures the beſtowing of this grace; but yet they ſay, though a man do not merit this firſt grace, yet he muſt diſpoſe himſelf for it, by the exerciſe of his free will, faith, alms-deeds, and the like; and ſo he makes himſelf congruouſly meet for, and capable of ſanctification, and habitual grace, without which God does not beſtow it. And if we look to the inſtrumental cauſe, they take in the ſacraments of baptiſm, penance, and extreme unction, as means whereby God worketh that grace, (and that, as they ſay, by the very work wrought) if he be a man come to age, and if there be not opportunity of receiving the ſacrament, he hath it in his vow, which comes in place of

of the ſacrament; by which means they have theſe *two* effects: The *firſt* is a poſitive bringing in of grace into the ſoul. The *ſecond* is, privative, whereby the blot or ſpot of ſin is expelled, as heat expels cold, or light expels darkneſs; and this they call remiſſion of ſin, when grace removes or drives it out, ſo that the ſoul is not polluted with it. And becauſe all this takes in but the guilt of ſin, which they ſay is removed in the *firſt* juſtification; they have a *ſecond* juſtification, whereby they ſay that the puniſhment of ſin is removed, and whereby they merit glory; and here come in their *donations*, *faſtings*, *pilgrimages*, *preregrinations*, &c. whereby they make amends to God; and becauſe they cannot make a full amends here, they have their *purgatory* and *ſoul-maſſes*; and ſo they have not only God to ſatisfy, for the wrongs which they have done to him, but heaven to procure by their own merits; for they lay down this as a ground, that glory in its perfection is the proper reward of merit, which, ſay they, is not founded on God's promiſe; for that were to reward his merit, which to them is abſurd, tho' they grant an intrinſic worth to be in both: But it is merit, in ſtrict juſtice, for and by which they expect heaven and glory; and having heaven, to procure by their own merit, becauſe they cannot merit it, eſpecially if man's nature be looked on as corrupted; they invent two things, or forge two devices for that: 1*ſt*, To deny concupiſcence to be ſin; and 2*dly*, To diſtinguiſh betwixt mortal and venial ſins; and venial ſins they make to be conſiſtent with merit, in which they take in a world of things as not deadly. And if a man have not merit enough of his own, they have a treaſure of merits of many ſaints, who have ſatisfied for more than their own guilt amounted to, and have merited more than heaven for themſelves; and the Pope being by them ſuppoſed to have a right and power to diſpenſe theſe merits, he gives to them that want, a right to ſuch

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such a saint's merits: And when all is done, they confess that this way of justification is not certain, that it cannot give peace, that it may be lost, and that being lost, it cannot be recovered, but by a new grace gotten by the sacrament of penance; the very rehearsing of which things may let you see, how unlike their justification is to the gospel, and to the way of justification that it lays down; and what ground of thankfulness we have to God, who hath not only contrived, but revealed unto you, a more solid and comfortable way of justification. 1. Though their way hath much pains, and labour, and toil in it; yet ye see what it amounts to, and how much uncertainty, anxiety, and horror do accompany it; neither do they ever attain to justification before God by it. And this is the 2*d* thing we would speak a word to, even to shew that this way of justification is inconsistent with the gospel, and that wherein a soul can neither have solid peace nor comfort; and we shall speak a little to this *first*, in general, and then *secondly*, more particularly. 1*st*, In general, their way of justification is the re-establishing of the covenant of works; for it supposeth, that God hath conditioned life to none, but on condition of their works, which in their value are meritorious. It is true, they *first* allow to Christ's merit thus much, that he hath thereby procured this merit to their works, and *secondly*, that he hath procured to them habitual grace, to work these works; though, as we said before, they must dispose themselves for that grace. But that doth not alter the nature of a covenant of works, seeing the terms are still the same. For consider Adam before the fall, he was to expect life, according to the terms of the covenant, *do this and live;* and here the terms of the covenant are the same, though their use be different; and if the scriptures do oppose these two, that *if it be of grace, it is no more of works;* contrary thereto then sure is this way of justification, that

that puts a man to the ſame terms of the covenant that Adam had to expect life by, and muſt neceſſarily be inconſiſtent with the goſpel. This will be the more clear, if we conſider, how they themſelves illuſtrate their meriting by the works of the ſaints, by Adam's meriting of life while he ſtood; the which meriting flows from an intrinſic worth in themſelves, without reſpect to Chriſt's merits; and if the covenant of works hath theſe ſame terms, then their juſtification, no doubt, muſt be a re-eſtabliſhing of that covenant. 2. The ſcripture ſpeaks of our obtaining juſtification and righteouſneſs always in this ſenſe, to wit, by God's imputing the righteouſneſs of Chriſt to us, not only for coming at the firſt grace, but for attaining heaven and glory. It is that which Paul depends upon, when he comes before God, Phil. iii. *That I may be found in him, not having mine own righteouſneſs, which is by the law, but the righteouſneſs which is thro' the faith of Chriſt;* he lays by the one, and betakes himſelf to the other, as his only defence, and that whereon he doth ground his plea before God. Now this being the ſcripture way of juſtification, and their way being quite contrary to it, (for if they were aſked, how think ye to anſwer before God? they muſt ſay, by the merits of their good works) it muſt needs be inconſiſtent with the grace of the goſpel, and that which Paul would by no means hazard his peace upon. We ſhall find nothing more frequently mentioned in ſcripture, for the making of our peace with God, than covenanting with God, the imputation of Chriſt's righteouſneſs, and juſtification by faith; but all theſe three are here, in their way of juſtification, ſhut out and excluded; for they have no ſuch thing as covenanting, they ſcorn the imputation of Chriſt's righteouſneſs, as but a putative and imaginary thing, and they cannot endure juſtification by faith.

But 2*dly*, and more particularly, behold and conſider, how univerſally it corrupts, and even deſtroys the

the doctrine of the gospel. 1. It corrupts and destroys the nature of grace; for it placeth it on man's free will, he must dispose himself for it, and gives him liberty to choose, or reject it as he pleaseth; and it makes that flow from man himself that satisfies God's justice, as if remission of sins were not free. And in the *second place*, justification and admission to heaven and glory. It utterly excludes grace, and takes in merit, and makes heaven the proper reward of man's own merit. 2*dly*, It enervates the merit of Christ, and his purchase, tho' it seem in words to acknowledge it; because it neither admits of the merit of Christ, as the satisfaction to justice, by which the punishment is taken away; nor to be that by which life is procured, but it takes in works, satisfaction by pennance, whippings, pilgrimages, &c. and all that it leaveth to Christ's death is the procuring of a new covenant of works, and the buying of a stock of habitual grace to man to spend for himself; but it lays not the removing of the punishment, on Christ as our Surety, in our name satisfying the justice of God for our sins; but it leaves it on ourselves, and on our keeping the covenant of works, as that whereto the promise is made. 3*dly*. It overturns the nature of God's covenant; for either it makes no covenant at all, or it transforms the covenant of grace into a covenant of works, putting us to expect life through the merits of works; for they will have no promise of life to be made on condition of Christ's merit, laid hold upon by faith, but on condition of our own works alone; for though they pretend that it may be called Christ's merit, because, say they, he hath procured grace to work these works; yet in effect their way of justification, is to restore us to that covenant which Adam had, and to ability to keep the same terms, though as we said, the rise be different. 4*thly*. It is inconsistent with our natural state, for it supposes man before conversion to have a free will to good, and ability

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lity to dispose himself to receive grace, and gives him a hand in turning himself to God, as if he were not dead in sins and trespasses; and so the sovereignity of God is bounded and limited to wait on a man so disposed, and so disposing himself. *5thly.* It destroys the nature of God's law, as it is inconsistent with his holy law, to have such and such lusts abounding within, and not exact a reckoning for such branches of it, as they call venial sins. *6thly.* It overturns the scripture doctrine concerning sin, for it makes many sins to be in effect no sins. 7. It corrupts and destroys the nature of all the sacraments, and makes new sacraments, that God never appointed, and gives them power to work that which God never gave them, as if the very works wrought did confer grace. *8thly.* It is inconsistent with the justice of God; as if forsooth, such poor trifles and toys as these, which they intervent, were satisfaction enough to his justice; yea, as if some men could more than satisfy justice, and could not only merit heaven for themselves, but also help to merit heaven for others; and as if God were bound in proper justice to the creature; and that not only on the account of this promise, but also, if not mainly on the account of merit of condignity. All these things are involved in this popish way of justification, and inconsistent with the truth of the gospel; and we have mentioned them, to let you see, that it is not one error that is here, but a complication of errors. And truly, if there be not an abhorrency of Popery, because of this gross error of justification, there is but little ground to expect, that men will keep at suitable distance from it in other things.

It was an evil that soon arose in the primitive church, and which the apostle disputes against, Rom. ii. 3, and 6. because he preached justification by grace, and not by the works of the law, some were ready to abuse that sweet doctrine, and to say, *Let us*

ſin, that grace may abound; and let us do evil, that good may come of it; whoſe damnation, ſays he, *is juſt*; and he follows theſe objections, and inſiſts much in anſwering of them: And, O! But this is damnable, from the abounding of God's grace, to take the more liberty to ſin; and yet what other language have the lives of many, but this? Becauſe juſtification and happineſs are not builded on our works, therefore we may live as we liſt. But if you abuſe God's grace, and ſin the more, God ſhall charge it to you; this goſpel ſhall never do you good, God will require it of your hands; your ſins and plagues are multiplied above any that have lived under black Popery. I dare ſay, many of you would probably have had a greater reſtraint on you from ſin, and would have been more charitable and forward in many external good works, if ye had been profeſt Papiſts, than now ye are, being profeſt Proteſtants; a judicial ſtroke on you, for the abuſing of grace. And is this the fruit of the goſpel? No certainly, grace was never preached, that men ſhould grow cold and indifferent in the practice of good works, but that through the laying hold on Chriſt's righteouſneſs, they might have peace with God, and that through the ſtudy of holineſs, God might be glorified; therefore ſtudy the exerciſe of faith ſo, as ye ſeclude not holineſs; and ſtudy holineſs ſo, as ye mar not the freedom of grace; and put theſe two together, which are the compend of the goſpel, when ſuitably practiſed.

SERMON LV.

ISAIAH LIII. *Verſe* 11.

Verſe 11.—*By his knowledge ſhall my righteous Servant juſtify many*, &c.

THIS bleſſed death and ſoul-travel of our Lord Jeſus, hath been good news to many; and it is

the ground of all the hope of life that ariſeth from the word to a ſinner. It ſhould never be taſteleſs, nor diſreliſhing to us, in mentioning, reading, or thinking of it; but it ſhould in reaſon make ſinners glad, that ever there was ſuch a ſubject to be ſpoken of, and to be conſidered. It muſt certainly be a great affair that brought the Son of God to die; the ſalvation of ſinners is a great work, tho' many of us think but very little of it.

The ſum and ſcope of Chriſt's ſufferings and death, are briefly held forth in theſe words, *By his knowledge ſhall my righteous ſervant juſtify many;* where we have, 1. The great benefit that comes by his death, which is *juſtification*, or the abſolving of ſinners from the guilt of ſin, and from the curſe of God, due to them for ſin, by Chriſt's interpoſing himſelf to become a ſin-offering; there is a way laid down, how ſinners may be relieved. 2. The parties made partakers of this benefit, and they are called *many*. 3. The way how it is derived to theſe many, it is *by his knowledge*, that is by, or thro' faith in him.

We have ſpoken ſomewhat of the benefit itſelf, *juſtification*; which is the thing aimed at, for the moſt part, in preaching, and all other ordinances, that God may by the righteouſneſs of his Son in the goſpel, carry on the juſtification of ſinners, through their knowledge of him, or by cauſing them to reſt upon his righteouſneſs by faith, in order to their ſalvation: It is ſad, that in this point, which is of ſo great concernment, ſo many ſhould go ſo far wrong, and miſtake ſo groſly; that it is no great matter, in ſome reſpect, whether they be called Chriſtians, or not: This being the advantage of a Chriſtian, that he hath a way to juſtification, and abſolution from ſin, and wrath before God, revealed to him, which others have not; who, if he come ſhort of this, or fall into groſs errors about it, he hath little or no advantage beyond Heathens, who may have more of the fat of

the earth, and of the things of the world, than those who are within the visible church have; but in this, in a special manner, the Christian excels, and goes beyond the Pagan, or Heathen; that he hath a way laid down to him, how he may come to be reconciled to God, and freed from wrath, and from his curse due for sin; which we have shewed to be by fleeing to Christ, and by faith resting on his righteousness, and satisfaction; for Christ the Surety having paid the debt, by laying down a price fully satisfactory to divine justice; and this satisfaction being offered in the gospel, upon the condition of receiving him; a sinner giving his consent to God's offer, and closing therewith, may confidently expect, according to that offer to be justified, and no other ways.

We shewed you one particular, great, and gross error, wherewith those, who are under the darkness of Popery, are wofully carried away, which we did the rather touch upon, because though it be a doctrinal error in respect of them, and disputed for by them; yet in respect of the practice of many Protestant Christians, it's very rise and ordinary; that is, to mistake, err, or go wrong in the way of making of their peace with God: And there are *three* sorts especially, who do exceedingly mistake, err, or go wrong here; those of whom I mean, and am now speaking, are not such as are maintaining, disputing, or writing for such errors, but such as count themselves to be found Protestant Christians, and haters of the gross Popish error; that we spoke somewhat to the last day. The first sort are those who, to this hour, never laid down any solid reckoning how to make their peace with God, or what way to come at absolution before him; these persons do in practice deny, whatever may be their professions, that there is a necessity of justification, for preventing of their eternal ruin and destruction; they live from their birth, with a hope of coming to heaven, without looking

looking how they may obtain juſtification before God, they never ſaw nor laid to heart their need of it. Are there not many hearing me to day, that are of this number? Who will needs keep up confidently their fancied hope of heaven, and yet never knew what it was to anſwer a challenge for ſin, or a threatning of the curſe, for the breach of God's law from Chriſt's righteouſneſs, nor did they ever place, and arraign themſelves before God's tribunal, as guilty, nor did they ever think ſeriouſly of the way of making their peace with God, by taking hold of Chriſt's righteouſneſs. A ſecond ſort are the generality of legal profeſſors; I do not ſay, that they are legal in their practice; that is, that they make it their buſineſs to keep the law, for they are as little concerned, or careful in that as any; but they are legal in this reſpect, that when it comes to the making of their peace with God, they know nothing but the law to deal with, as that man ſpoken of, Matt. xxv. that got the one talent, and was utterly careleſs to improve it; yet when it comes to a reckoning, he ſtands and ſticks to the rigour of the law, *Maſter*, ſaith he, *lo, here thou haſt that which is thine;* juſt ſo, ſuch will be ready to ſay, we have no more grace than God hath given us, we have a good heart to God, we are doing what we can. Here come in profane men, mere civil men, and hypocrites, and more eſpecially the mere civil men, who do much in the duties of the ſecond table of the law, and they will profeſs that they do mind judgment and a reckoning, but as if they had been bred and brought up in a Popiſh ſchool, they foiſt in a legal righteouſneſs inſtead of Chriſt's, as the ground of their juſtification before the tribunal of God. Ye may take theſe inſtances of this ſort of perſons, which are very common, and who in their practice almoſt in every thing agree with the Popiſh doctrine. The firſt inſtance is of ſuch perſons that know nothing of the imputation of Chriſt's righteouſneſs,

yet

yet if we ſpeak of it, they will fall into ſuch expreſſions as theſe, we can do nothing of ourſelves, there is no goodneſs in us, it is God's grace that muſt do our turn; yet in the mean time it is not Chriſt's righteouſneſs, they lay down to themſelves as the ground of their juſtification, but the good which they have done as they ſuppoſe in Chriſt's ſtrength, and the grace which is given them to work, and do that good by, which is the ſame thing with the Popiſh way of juſtification; as if Chriſt had procured an ability to us to keep the law ourſelves, in order to our being juſtified thereby. Hence they will believe, pray, hear the word, praiſe, and go about other duties, and will profeſs that they acknowledge Chriſt in theſe; and that they have the grace from him to perform them; he furniſhes the ſtock, and they trade with it; and ſo for the attaining of life, they are obliged to their own trading; which is in words to pretend grace, but really to put our own works and righteouſneſs in the room of Chriſt's righteouſneſs, as the ground, or meritorious cauſe of juſtification; for the grace given to us, enabling us to work, is not Chriſt's righteouſneſs, but our own, becauſe given to us, and working in us; and ſo it is always ourſelves, and our own righteouſneſs, not Chriſt, and his righteouſneſs that we reſt upon. A 2*d* inſtance is, of ſome that ſpeak of Chriſt, and of attaining life through him; yet it is not in reſpect of his merit, but in reſpect of his ſtrength; for ſuch will ſay, we hope through Chriſt's ſtrength to come to heaven; their meaning wherein is, that he will help them ſo to repent and believe, ſo to be holy, and reſiſt temptations, as they ſhall come to heaven thereby, as the deſerving cauſe of their coming thither. It is true, there is ſomething right here, when in its own place, if Chriſt wholly were reſted upon, for juſtification put in the firſt place, and his merit reſted upon for that, it were good that his ſtrength were leaned to, and made uſe of, for performing the duties

ties of sanctification; but when his strength is rested upon, as the alone thing, and when we look not to Christ's purchase and merit, as the ground of our acceptation, but to Christ as enabling us to do duties, to the end that we may give God a recompence thereby: At the best it is but he and we together, but this certainly is wrong; for nothing is proposed as a satisfaction to God's justice here, but what is immediately our own. A 3*d* sort are somewhat wiser, who, it may be, think that any thing that is in themselves, is not worth the naming; but partly through Christ's merit, and partly thro' what they have, and can do themselves, or by these joined together, they hope to be saved. This was the doctrinal error of the Galatians, who attributed justification to Christ, and to the works of the law jointly. This way ascribes to Christ's righteousness thus much, that it makes our own righteousness to be accepted, as the ground of our justification before God, which in some respect is worse than the covenant of works; for the covenant of works sought a perfect righteousness, but this way offers an imperfect righteousness; and to amend, and to eke out our imperfect righteousness, it takes in the righteousness of Christ; but there is no such covenant, or way of justification in scripture; for God made but two covenants for men to attain life by, one of *works*, which is now impossible; the other of *grace*, by which only it is possible to attain justification and life. This makes a third covenant or contrivance, by a mixture partly of some works in us, and partly of some grace in Christ, to make up what is wanting in our works; and yet this way is very pleasing to our nature, and that to which we are much inclined for justification; for men are naturally disposed to think that they give Christ enough, when they allow his righteousness, to make up what is defective in their room. It is true indeed, that Christ's merits do wash our duties, but our duties never come up to be the ground of our justification

juſtification in whole, or in part; which is evident from this, that ere Chriſt make our duties, or performances acceptable, he makes our perſons firſt to be accepted; and that once being done, then any thing performed by us, in Chriſt's ſtrength according to the will of God, is acceptable alſo.

But now we proceed further in the words of the text; and before we come to the cauſes of our juſtification, we ſhall briefly obſerve two or three things that lie obviouſly in our way. The *1ſt* whereof is this, that the abſolving of a ſinner, through the imputation of Chriſt's righteouſneſs, is the proper and native reſult of Chriſt's purchaſe, and the great intendment of it; his ſufferings and ſoul-travel were undergone to procure juſtification to *many;* ſo that if we would know what is the fruit of Chriſt's ſoul-travel, here it is; *By his knowledge ſhall many be juſtified:* therefore, Rom. v. 9. It is attributed to his blood, *Being juſtified by his blood, we ſhall be ſaved from wrath*; *and* 2 Cor. v. ult. *He was made ſin for us, who knew no ſin, that we might be made the righteouſneſs of God through him.* That which I mean is this, that Chriſt's intendment in his dying, was to redeem, and really and actually procure abſolution, and juſtification before the throne of God, to ſo many as ſhould believe on him: Or we may take the doctrine theſe two ways, which yet come both to the ſame account. 1. Thus, that the thing which Chriſt intended in his death, was not a meer poſſibility, that ſinners might be juſtified, not to lay down a conditional way of their juſtification, whereby they might come, or not come to it, and ſo to make it poſſible; but that which he intended was, that their juſtification might follow abſolutely. I do not mean inſtantly, and without the intervening of a condition; for here his *knowledge* comes in, as the condition; but that which I mean is, that he died, that their juſtification might actually and certainly follow as a fruit of his purchaſe; in a word,

word, his death and sufferings were, not to make justification possible to all, but that so many as he engaged for might be absolutely justified; or that *many*, that is, all the elect might be actually justified, because *he shall bear their iniquities*, therefore by his knowledge they shall be justified.

We *observe* it for these *ends*, or, *uses*. 1. To give an answer to that question, what is the native result of Christ's death to his people? We say, it is their absolute and actual justification. Those that would extend the grace of God, and the death of Christ so broad and wide, as to leave out none, say in effect, that the design thereof was to lay down such a way, as makes it possible to all to be justified, and yet such a way as makes it possible that none at all shall be justified, for it hangs justification on the free-will of the creature; and so in striving to make grace broader than God allows, they come to make it none at all, by leaving it on man's free-will, whether it shall be effectual or not. But blessed be God, the covenant of God was not on these terms; for it is said here, *That by his knowledge he shall justify many.* 2. It gives us these two practical *uses*. 1. It shews, what should be our intendment, in our making use of Christ's death, and that is, that we may be justified and absolved by it, even to make use of it, for attaining pardon of sin, and peace with God. If this be overlooked and neglected, all other fruits of it are useless. It will avail but little to be a member of the visible church, to be baptized, and to be admitted to the Lord's supper, to have literal knowledge of the principles of religion, to have a gift of preaching, or of prayer, *&c.* these will not justify. The peculiar thing aimed at, in Christ's death, and that which his people aim at, and have to rejoice in, is *justification through his knowledge*, which is always to be understood without prejudice to the study of holiness.

2. It affords us this *Use*, Whoever would have ab-

solution before God, should know that this was the very thing engaged for to Christ, and his intendment in his death; that sinners believing on him, might be absolutely and actually justified by him; it was not simply to propose justification to them, but that absolutely they might be absolved from the curse of God due to them for sin. And now, may I not ask, whether this is more encouraging to sinners, to have Christ procuring justification only conditionally to them, or to have the thing absolutely conferred upon them? This is a ground whereupon believing sinners lift up their heads confidently, and expect justification through his righteousness: It is this that was promised to Christ, and it is this that is the native fruit of his death, without which it will be fruitless; and this may remove the great obstruction that a sinner, when he is serious, seeth lying in his way, to wit, the want of righteousness, and the fear of not being absolved, the want of inherent righteousness in himself, which makes him liable to the curse of the law, when he seeth upon what terms Christ died; *first*, To procure a righteousness to them that wanted righteousness; and *secondly* upon these terms, that sinners, through faith in him, might be justified, and freed from the guilt of sin, as if they never had sinned themselves. Considering this to be his intendment, according to the terms of the covenant of grace, what have they, or what can they have to terrify or affright them from expecting the fulfilling of this promise? Because the contrivance of the covenant of redemption, is to buy justification absolutely, and not the possibility of it only, not to buy grace to us, whereby to justify ourselves; but justification itself, so as we may be beholden to him alone for it.

Again, 2*dly*, When we say that the justification of a sinner, is the proper result of Christ's death, it may be thus understood; that the righteousness whereby a sinner is justified, is immediately Christ's death and purchase

purchaſe, as to the meritorious cauſe of it; the knitting of theſe two together, *He ſhall ſee of the travel of his ſoul, and ſhall be ſatisfied;* and *by his knowledge ſhall my righteous Servant juſtify many*, doth hold it forth, to be Chriſt's death and purchaſe. The travel of his ſoul is, and muſt be the ground on which a loſt ſinner is juſtified before the throne of God; this both confirms what we formerly propoſed concerning this doctrine, and alſo ſhews that the juſtification of a ſinner is not by inherent holineſs; whence comes that, I pray, which makes a ſinner acceptable before God? It is not from habitual, nor actual inherent grace, but from Chriſt's righteouſneſs, laid hold on by faith, that embraceth it, and adhereth to it. But from the latter part of the words, we ſhall have more particular occaſion to ſpeak to this, where theſe two are knit together; *by his knowledge ſhall my righteous Servant juſtify many, for he ſhall bear their iniquity;* therefore we do now paſs it.

The object of this benefit is *many; many* ordinarily in ſcripture implies theſe two things. 1. A great number, and ſo it ſhews the extent of the object; that is, that Chriſt ſhall purchaſe and redeem many, or by his death procure juſtification to many. 2. A reſtriction, and thus *many* is oppoſed to *all;* and ſo the meaning is, there ſhall many be juſtified by Chriſt's death, but not all; and therefore as none can from theſe words plead for an univerſality in juſtification, ſo neither can they in redemption, for he only bare their iniquities, whom by his knowledge he juſtifies.

Looking on theſe *many*, in this two-fold conſideration, we may make theſe obſervations from it: *1ſt*, Taking it extenſively, *obſerve*, 1. That the righteouſneſs of Chriſt is of itſelf able to juſtify many; it is a righteouſneſs that can ſatisfy for the ſins of many; or thus, that in the covenant of redemption, there is an intended application of Chriſt's righteouſneſs and purchaſe to many. 2. That there are many, who ſhall

indeed partake of Chriſt's righteouſneſs, and be juſtified by it. It is not one, or two, or a thouſand; but as it was intended to juſtify *many*, ſo it ſhall be actually applied to *many*, for their juſtification. 3. Comparing the former words, *He ſhall ſee of the travel of his ſoul, and be ſatisfied;* with theſe words, *By his knowledge ſhall my righteous Servant juſtify many. Obſerve*, That Chriſt is not ſatisfied for the travel of his ſoul, except many be juſtified by it; or thus, It is Chriſt's ſatisfaction, that many make uſe of him, and that by making uſe of him, come to be juſtified by him; as afterward we ſhall ſee. Theſe many, are all thoſe that believe, all thoſe that have this true and ſaving knowledge of him, and do rightly acknowledge him.

The proving of one of theſe doctrines will prove them all; that Chriſt's righteouſneſs is able to juſtify many, that many ſhall be juſtified by it. It is ſaid, Mat. xx. 28. That *he came to lay down his life a ranſom for many.* And Rom. v. 5. That *the gift of grace which is by one man, Jeſus Chriſt, hath abounded unto many.* And verſe 19. *As by one man's diſobedience many were made ſinners, ſo by the obedience of one ſhall many be made righteous.* Let theſe *four* things be put together and conſidered, and it will be found, that there is no juſt ground to quarrel with theſe doctrines. 1*ſt*, The native worth, and intrinſic value that is in the ſatisfaction of Chriſt. It is *the blood of God*, of the perſon that is God; it is an offering that flows from a willing and chearful giver, which makes it the more acceptable. He was content, with delight, to pay the price; there cannot be a limiting or bounding of this worth or value, becauſe there cannot be any bounding or limiting of the perſon that gives the value to it, if it be conſidered in itſelf. 2*dly*, Conſider the freeneſs of the offer, which takes in many; our Lord communicates very freely, what he hath bought very dear; and it is done with reſpect to his taking in

of

of many, to take away all exceptions from the poor and needy, and from them that want money. 3*dly*, As the terms are free, so the offer is very broad, and comprehensive, as we see, Isaiah lv. 1. *Ho, every one that thirsts come to the waters.* And Rev. xxii. *Whosoever will, let him come, and take of the water of life freely.* And we find these expressions, *all that believe*, and *whosoever believes*, to be frequently used in scripture; which takes in all that will yield themselves to him on the terms of the covenant, to close the agreement with him. 4*thly*, Consider God's end in the justification of sinners, which is to make his grace to shine and to triumph, and to make its victory over mens sins conspicuous and glorious, by being beyond it; not in respect of the number of persons, but in this respect, that as Adam's one sin brought death on many, so the death of Christ hath brought justification to many; as it is, Rom. v. *The judgment was by one to condemnation, but the free gift is of many offences unto justification;* whereas Adam's one offence brought death to many, here the relieving of one sinner is the procuring of freedom to many; because in that respect Christ is a satisfaction for many offences. But it may be objected here; is it not said, that the way to heaven *is strait, and few there be that enter in thereat?* They are thin sown, if we may so say, that are heirs of this inheritance. I answer, by a distinction; tho' they be comparatively few, yet considered in themselves absolutely they are many; or they are simply many, though comparatively but few: Consider and compare them with the multitude of reprobates that are even in the visible church, they are few; yet if ye will consider them in themselves, they are many: And it is most true that is spoken, Rev. vii. 9. *I saw a number which no man could number.* If we look since the beginning of the world, how some are taken in this age, and some in that, some of this nation, and some of another, they will be found to be but few, when

when all nations are put together, yet in themselves they are many. There are these three uses of it, which may be reasons why it is mentioned here. The *1st* is, to let us see the largeness of the extent of the worth of Christ, and of the allowance of grace, in reference to the justification of sinners through him, which should make us stand, pause, and wonder. It had been much, if grace had saved but one, more if it had saved a thousand, or twenty thousand. But O! what ground of admiration, when many are saved by it. This is the native end, why it is put in here; even to shew, that it is not for nought that Christ died, it shall be a blessing to many. I mark it; because though the presumptuous thoughts of many lead them to extend the merits of Christ to all in the visible church; yet it may be that in others there are two narrow limiting thoughts of the extent of his merits, and of the allowance of grace, as to the number of the elect that shall be saved. It being certain, that as we are in hazard, and ready to abuse any thing, so this; if it be said, that they are many that are justified, we are ready to exclude none; and if it be said, that they are few, we are ready to make grace as it were a niggard and churl, and to contract, and to narrow too much the application of it.

The *2d Use* of it (which is a second reason, why this word *many* is put in here) may serve for encouragement to sinners, and to hearten them to essay to get this benefit of justification made their own; many think (and in some respect it is a truth) that it is a singular thing to come by justification; and hence they conclude, that they shall never get it; and indeed if the truth of its singularity and rareness made them careful to obtain it, it were a profitable use of it; but when it makes them heartless, to attain it, it is a wrong and prejudicial use of it. But sinners, there is here ground of encouragement, provocation, and stirring up to you, to seek after justification through Jesus

Jesus Christ; because there are *many* that are the objects of it. The righteousness of Christ, is a righteousness that will save *many*. It is an article of the covenant of redemption, that Christ shall have *many*; the promise will give title and right to many, he will not be content, if he get not *many*; now putting these together, it cannot but be very great encouragement to seek, and a strong ground to expect justification on this account; because *1st*, that which a believing sinner obtains, is justification, pardon of sin both original and actual, and it is complete actual justification, not only the procuring the offer of it, but the application of it, *Justification from all things, from which we could not be justified by the law of Moses*, and justification never to be reversed. *2dly*, This justification is designed for, and allowed to *many*, the stepping in of some before others doth not wrong them; and there needs not be disputes about election; for the text says, that the allowance of grace is to *many*. *3dly*, It is Christ's satisfaction that he procures many to be justified, and the more that step to, to lay hold on this benefit, he hath as it were the more satisfaction. And if the sinner should say, I know not if I be included in that number; the terms of the covenant run to all that believe. If there be a flying to Christ by faith for refuge, there needs not be anxious disputing, whether the sinner will speed; but there should be a stepping forward, *many* have received good and *many* will receive good, and there is room sufficient for as many as will yield themselves up to Christ, and rest upon his righteousness. It is a large mantle that covers thousands, and the Lord will have thousands to be hidden under it, and justified by it.

3dly, It serves to be a most terrible ground of inexcusableness to those, to whom Christ's righteousness is spoken of, and offered in the gospel, who yet neglect to make use of it, that he was content to lay down his life, to make a ransom for many. None needs

needs to ſay, I knew not if I ſhould be welcome; he ſaid, it was for *many;* tho' he ſaid not, It was for *all*, yet it is for *all* that will believe in him; and therefore it is not, nor ſhall be, becauſe he hath confined the benefit to few, that ye are, or ſhall be excluded; but becauſe, tho' he extended the benefit to *many*, yet ye excluded yourſelves; and none of you, who hear his goſpel, ſhall have it to ſay, I betook myſelf to Chriſt by faith, but he refuſed to admit of me, and he would have no more than he had. There are many who pleaſe themſelves with ſuch a word as this, when they hear that many will be ſaved; but it will be the deareſt bought doctrine that ye heard, it had been in ſome reſpect better, that ye have heard that it was but two or three that will come to heaven; becauſe the hearing of *many*'s coming thither will greatly aggravate your guilt, who neglect ſo great a ſalvation.

Therefore take two or three *caveats* from this *doctrine*. And 1*ſt*, Beware of being ſecure; becauſe there are *many* that ſhall be juſtified, there are many more that ſhall periſh: compare thoſe that periſh with thoſe that will be ſaved, and it will be found, that they are but a handful that will be ſaved, and that ſwarms and multitudes will go to hell; therefore, when ye hear that the door is opened to many, let it encourage you to enter in; but remember this, that more will be excluded, and periſh, than will enter in and be ſaved. The ſcripture ſays, *Many are called, but few are choſen*, even in reſpect of the called within the viſible church. 2*dly*, Conſider that grace enlarging of this benefit, to take in many, will be your greateſt charge and aggravation who ſhall miſs, and come ſhort of it; *Therefore let us fear, leaſt having a promiſe left us of entering into his reſt, any of us ſhould ſeem to come ſhort of it*. When this door is opened to us, we ſhould by all means fear coming ſhort, or not entring through unbelief; for it will be worſe with us than if the door had never been opened. People ordinarily

dinarily think not ſo much to miſs, or come ſhort of a priviledge, which but one or two have but acceſs to; but when it is ſuch a priviledge as is made attainable by *many*, the miſſing of it galleth and tormenteth the more; and when *many* ſhall come from the eaſt, weſt, ſouth, and north, and ſhall ſit down with Abraham, Iſaac, and Jacob, in the kingdom of heaven, what weeping and gnaſhing of teeth will it cauſe to them, who ſhall be ſecluded? And therefore 3*dly*, Beware of thinking that there is the leſs diligence, or fear required, becauſe we ſay, that *many* will be juſtified; for tho' there be many that are redeemed, and *many* that ſhall be juſtified, yet all theſe come to be juſtified through Chriſt's *knowledge*: And therefore ſuch as are ignorant and profane, can take but little or no comfort hence, while they continue to be ſuch; though there be many that are juſtified, yet none but believers are juſtified; and none can warrantably look on themſelves to be believers, but ſuch as are ſincere ſtudents of holineſs. I would not therefore have you lay weight, either on *many*, or *few*'s being juſtified, except by way of motive, but on the way that ye take to come by the end; though a great many more were ſaved than will be, if ye take not the way of faith and holineſs, to come to ſalvation, ye will not get yourſelves ſhrouded in the croud, but though there were never ſo few damned, ye ſhall make up the number. In a word, it is ground of encouragement to a poor ſinner, that would fain be juſtified in God's own way; it is alſo ground of ſhame and confuſion of face to the unbeliever, that reſtrains the benefit of Chriſt's purchaſe, and ſhuts himſelf out, when grace doth make uſe of ſuch expreſſions to bring him in; and it will be ground of conviction to all that have ſo wide a door opened to them, and do not ſtrive to enter in. It may be, many of you think little of this now, but in the day when many ſhall be taken into the kingdom of heaven, and others ſhut out, it will be known to

be a matter of greateſt concernment. If once we could induce you to be in earneſt in this one thing, there were a great point gained on the hearers of the goſpel, and until it be ſeriouſly minded, there is nothing that we can do in religion, that will be to any purpoſe.

SERMON LVI.

ISAIAH LIII. *Verſe* 11.

Verſe 11.—*By his knowledge ſhall my righteous Servant juſtify many*, &c.

IT is a great matter to have the ſolid impreſſion of Chriſt's fulneſs on our ſpirits, and to be throughly perſuaded, that there is a righteouſneſs to be had in him; yet the conſolation is not compleat, unleſs there be a clearneſs in the way, how this righteouſneſs is applied and come by, and a kindly yielding to follow that way; for tho' we know that Chriſt died, and that there is a righteouſneſs purchaſed, yet there are many that are never juſtified, and that ſhall never be ſaved by it; and therefore it would not be ſo much, to know that there is ſuch a thing, if he had not laid down a way how we may be partakers of it; which way can no more fail and miſgive, than Chriſt's righteouſneſs can; and theſe words hold out the way, *By his knowledge ſhall my righteous Servant juſtify many*. That is, through faith in Chriſt many ſhall be made righteous; his ſatisfaction ſhall be accounted the believer's, whereby it ſhall come to paſs, that they ſhall be as really juſtified, as if they had born their own iniquities; becauſe his bearing of them ſhall be accounted theirs.

We ſpake *1ſt* of this in general, that there is ſuch a thing as juſtification, or God's abſolving of a ſinner, who

who by his own iniquity is liable to the curse. 2*dly*, That this justification is the proper effect of Christ's death. 3*dly*, From the object of it; that they are *many*, yet not all who are justified, *many* being put as a medium betwixt two extremes, neither including all, nor taking in a very few. Having passed by these more general *doctrines*, we would now speak a little to this great benefit of *justification*, in reference to the particular causes that concur to the attaining of it, which will lead us to a more distinct consideration of it; there is a ground for them all in the text; and therefore we shall put them together, that we may have a short view of this great benefit complexly.

There are commonly *six clauses* assigned to, or made necessary to concur in justification, tho' we know not well how to express them, so as ye may take them in, because of the ignorance of many of you. 1. There is the *efficient* cause, and that is God, the party that doth justify. 2. The *end*, or *final* cause, and that is his own glory. 3. The *meritorious* cause, or that which procures it, or the ground on which God justifies, and that is Christ's merit. 4. The *inward instrumental* cause, by which we get a title to, and an interest in Christ's merit, and that is faith. The *formal* cause, or that wherein justification consists, and that is imputation of Christ's righteousness to the sinner upon his acceptation of it, and the absolving of the sinner by virtue of his righteousness. 6. The *external instrumental* cause, and that is the word of God, by which this justification is revealed, and wherein God declares and passes the sentence.

For the *first*, ye should for clearing of it remember what we spake in our entring on this doctrine; that this word *justification* is a legal, or judicial word; and we are to conceive of God, who is the party offended, as the judge; and of the sinner arraigned, and brought before his tribunal to be judged, as a delinquent; the law gives in the libel, or indictment, lays

the charge or accuſation: The ſinner's conſcience and actions are ſo many witneſſes proving the breaking of the law, and him to be obnoxious to the curſe on that account. In this we ſay that God is the *efficient* cauſe, and ſo we may take the words, *By his knowledge ſhall my righteous Servant juſtify many*, actively and efficiently to look to Chriſt, as having this power, as he is God; which is proper to God alone, as is clear, Rom. viii. 34. *It is God that juſtifies.* 1 Cor. iv. 4. *Tho' I know nothing by myſelf, yet I am not hereby juſtified, but he that judgeth me is the Lord;* and this is a reaſon of the former, to wit, that no other can abſolve but God, the party offended, who is judge.

We take notice of it for this practical *Uſe*, which the apoſtle makes of it, which is to teach us to lay leſs weight upon others, thinking well of us, or abſolving us, and on our own abſolving ourſelves. The Lord chargeth ſome thus, Luke xvi. 15. *Ye are they which juſtify yourſelves before men, but God knows your hearts.* Paul will not juſtify himſelf, for that is God's place and prerogative. How many are there, who take another perſon's teſtimony for God's, and think, that ſince others love, reſpect, and commend them, they are in a good condition, and well enough; but, alas! Is that perſon God? Except mens teſtimony be founded on the grounds that are held forth in the word (and if ſo, then it is God's teſtimony) it will not do the buſineſs, nor avail you any thing; except there be a ſentence of abſolution pronounced and paſt by him, their ſentence, or yours will be recalled. Tho' many of you do not down-right profeſs this, yet many of you practically fall into it; always remember that it is God that juſtifies, and that his abſolution is different from mens, and from your own; many have good thoughts of you, and ſo may ye of yourſelves, when God may have none.

For the 2*d*, to wit, the *final* cauſe, it is clear here alſo, by comparing the former verſe with the word going

going before, in this verse; and ye may take it in this *observation*; that the glory of God, and of the Mediator, is the end that God hath before him, in the justifying of sinners; therefore it is called the Lord's *pleasure*, or delight, and the Mediator's *satisfaction*; because he hath purposed to himself therein the glory of his grace especially, and also of others of his attributes, as his end, and so hath a kind of longing desire, and thirst after it; for the Lord being absolutely glorious cannot but love his own glory, and being the infinitely pure, all-sufficient good he cannot but love himself and his own glory; and therefore for attaining of this end, he justifies and absolves poor sinners: Now God is glorified here two ways. 1*st*, He has the glory of his grace exceedingly magnified thereby, as is clear, Ephes. i. 5. *Having predestinated us to the adoption of children by Jesus Christ to himself, according to the good pleasure of his will to the praise of the glory of his grace*; it is the Lord's pleasure, to glorify his grace, when a sinner liable to wrath is fully justified, and entitled to heaven. 2*dly*, He has thereby the glory of his justice, and righteousness, which takes in the glorifying of God's holiness and wisdom; he is seen here to be a holy God, who will needs testify his dislike of sin, wherever it is: A just God, that will needs punish it: A gracious God that will pardon: And such a wise God, as finds out the way, how, both to punish and pardon, without any the least imputation, either to his justice, or to his mercy and grace; and so he shews himself to be infinitely just, gracious, wise and holy, in the justification of sinners. These we may see, Rom. iii. 24, 26. *Being justified freely by his grace, through the redemption that is in Jesus Christ.* There justice and grace shine clearly, justification is free, yet there is a price laid down, and a satisfaction made to justice; and the 26*th* verse shews the end, to wit, *To declare his righteousness, that he might be just, and the justifier of them*

who

who believe in Jesus; he hath indeed found a way, how to pardon sin, but so as it is through a redemption, or by the exacting of a price, he may be seen to be just, who will not pardon sin without a satisfaction: Justice appears in this, that Christ is put to pay a great price, and that he may be seen to be gracious, he hath laid down a way, how the price that was to be payed by Christ, might be imputed to, or reckoned, on the account of the guilty sinner, and that he might thereby be absolved: and thus justice and grace may kiss each other, in this admirable contrivance: and altho' none almost except Socinians deny the justice of God, in the justification of sinners, yet as they do doctrinally, in substance deny it; so many of us, who profess to abhor their doctrine, do practically deny it also.

And therefore, as the *1st Use* of it, let me speak a little to unbelievers, and ask you, what think ye will become of you? ye must either betake yourselves to Christ's satisfaction, or ye must resolve to satisfy for yourselves. Secure hypocrites think of nothing but grace, and that God will always be gracious, and never suffer themselves to think of the necessity of a satisfaction to be made to his justice: and thus they slight, and in a manner deny his justice, as if he were not to be glorified in that attribute, as well as in his grace and mercy: whereas there is no other way to declare God to be just, in the justification of them that believe but this, which brings them to Christ's satisfaction.

Use 2d. It is ground of great consolation, and encouragement to a poor exercised soul, sensible of sin, whereupon to expect justification. It is God's end in justifying sinners to set forth the glory of his grace; and is it not much that God should contrive such a way for glorifying of himself, as should carry along with it good to us, yea, such a way as should issue in our good, which comes in as a subordinate end, to the glorifying of his grace, as the ultimate end?

end? May not this be an encouragement to them, to ſeek after juſtification on theſe terms, and for this end?

Uſe 3d. It ſhews, that as many as ſubmit not to the way of this righteouſneſs, and of juſtification by grace, are thwarting God's end; they ſet themſelves to hinder and obſtruct it, even that he ſhould not be glorified in his juſtice and mercy: they do what they can, that God ſhould neither be juſt nor gracious. But he will be juſt in condemning them, whether they will or not; though he be not glorified in his grace, as to them, they ſetting themſelves, what they can, to hinder it, yet in his juſtice he ſhall moſt certainly be glorified. O! that men and women believed how great their guilt is, who are ſtanding in the way of the glorifying of God's grace: it will be found in ſome reſpect, to be greater than the guilt of thoſe abominable ſins of adultery and murder, in the day of the Lord: and yet many of you will be found to have done this, and to have come ſhort of righteouſneſs.

For the 3*d*, that is, the *meritorious* cauſe, take it in this *doctrine;* that the meritorious cauſe, that procures our juſtification, and with reſpect to which God juſtifies a ſinner, is the alone merit and ſatisfaction of Chriſt Jeſus: and this ariſes from the text, on theſe two conſiderations. 1*ſt*, Becauſe this juſtification is laid down, as an effect of Chriſt's ſoul-travel, and ſuffering: if juſtification be the proper and immediate effect of Chriſt's ſufferings, then his ſoul-ſufferings muſt be the meritorious cauſe of it, we cannot imagine another: he purpoſeth by his ſufferings, for the elect, that they ſhall by his knowledge be juſtified, therefore they muſt be abſolved, and juſtified, by his interpoſing to take on him their debt, and ſo his ſufferings muſt be the procuring cauſe of it. The 2*d* conſideration is taken from the words following, *He ſhall juſtify many, for he ſhall bear their iniquities*: If Chriſt's

Christ's bearing of our iniquities be the ground of our justification, or that by which it is procured, then his sufferings must be the meritorious cause of our justification, or that on account whereof we are justified: Because his bearing of our iniquities can no other ways be the cause of our justification, but by his interposing to merit the same for us by his sufferings. Would ye know, as if the prophet had said, how Christ's sufferings shall be the cause of our justification, here it is, he shall bear our iniquities; and therefore our justification flows therefrom: the Lord, by the prophet, hath so knit these two together, that his sufferings, both go before, and are subjoined to *his justifying of many*, that it may be put out of question, that the Mediator's sufferings, is the alone meritorious cause of his pronouncing the sentence of justification, and of accepting and accounting us as righteous before him.

This is not in so many words professedly controverted, or denied by the Papists, with whom we here deal: For they grant that Christ by his sufferings procures grace, and God's acceptation of our good works, in so far as they are rewarded beyond their condignity. But to make the difference betwixt them and us the more clear, we shall mention *four* things from the doctrine, and speak a little to them. We say then, that Christ's satisfaction is not only the meritorious cause of justification, but also 1*st*, It is the neareſt and most immediate cause. 2*dly*, The alone meritorious cause. 3*dly*, The meritorious cause, as contradistinguished from, and opposed to our works, and inherent righteousness. 4*thly*, It is the meritorious cause, as inherent in him and as imputed to us: These *four* are clear in the *text*, and may very well be deduced from the doctrine.

1*st* Then, we say, it is not only the meritorious cause, but the next immediate cause, *causa propinqua* (as we use to speak in the schools) of our justification;

tion; so that if it be asked, what is the cause or ground on which God absolves a sinner, or the next immediate thing, that he hath a respect to in his justifying of him? It is Christ's merit, his soul-travel and suffering. Papists deny this, and make the next immediate cause to be the grace infused in us, that which is called, *gratia gratum faciens*: But if ye ask the prophet, what is the ground, I mean the next immediate cause, on which justification is derived to many? he tells us, that it is not the inherent righteousness of those who are justified; but that it is Christ's *soul-travel* and *his bearing of our iniquities*. Hence, 1 Cor. i. 30. Christ is called our righteousness, *He is*, saith the apostle, *made of God unto us, wisdom, righteousness*, &c. not only by Christ have we a righteousness, that makes us acceptable to God, but his righteousness is ours, and God's respecting of us, in, or through it making us acceptable.

2*dly*, Not only is his righteousness the meritorious cause, but it is the only meritorious, or the alone meritorious cause; and herein Papists and we differ. They grant that Christ's satisfaction is the meritorious cause; but remotely only, as it procures inward or inherent grace, by which we merit; but they will not have it to be the only meritorious cause, but will needs have our own works to merit also, and that properly; whereas the prophet speaks of justification, as the effect of Christ's soul-travel only; and if so, then there can be no other thing admitted, for there cannot be two social or joint meritorious causes; therefore throughout the scripture, when the merit of justification is attributed to Christ, it excludes all other things, and is opposed to our own works; which is the third thing.

3*dly*, Then we say, that Christ's righteousness is the meritorious cause of our justification, as contradistinguished from, and opposed to our own inherent righteousness, or works; and herein also Papists and

we differ. They grant indeed a meritorious influence to Christ's righteousness; but that is, say they, as it makes our own righteousness meritorious, not as contra-distinguished from, and opposed to our own righteousness, but as having influence on it. Now these are directly opposed in scripture; I shall only name that one clear place, Phil. iii. 9. *That I may be found in him, not having mine own righteousness, which is of the law, but that which is by the faith of Christ.* Where Paul consulting, and resolving what he will take himself to, as his defence at the bar of God, we see, 1. That it is his scope and design, that in the day of judgment, he may be found in such a case and posture, that he may be able to abide the trial. And 2. that he speaks of *two* righteousnesses, the *one* is his own, that is the inherent grace which he hath gotten, and the works which he hath done; the *other* is the righteousness of Christ without him, which is by faith. Now when he makes his reckoning, he is so far from joining these two together, as con-causes, or social causes of his justification, that he opposes them. *That I may be found in him, not having mine own righteousness; in him,* without my own, or, *not having my own,* &c. *in him,* as having given up, denied, and renounced my own righteousness; he will not admit of that on any terms, in less or in more; so clearly doth he, as to his justification before God, seclude his own righteousness, and betake himself to Christ's righteousness alone, as contradistinguished to his own.

4thly, We say, that Christ's righteousness as it is in him, and imputed to us, or made ours by imputation, is the alone meritorious cause of our justification and salvation; so as that which he hath purchased is reckoned, and accounted the sinners, as if it were his own inherently and personally. This I also gather from the words, *By his knowledge shall my righteous Servant justify many, for he shall bear their iniquities.* Would ye know, as if the prophet had said, how Christ

Chriſt is the meritorious cauſe of juſtification? Thus it is, becauſe he ſhall bear their iniquities; if he hath taken on him the burden of their ſins, and had their ſins imputed to him, then it will follow by proportion, that they are juſtified by the imputation of his righteouſneſs to them; and there is nothing that the ſcripture doth more inculcate than this, that we are juſtified by the righteouſneſs of Chriſt, without us, and imputed to us, or reckoned ours; we by faith laying hold upon it, and God's accepting of it for us, makes it become ours; and yet there is nothing that we do more practically err in, and which Papiſts do more ſcorn and flout at, wholly enervating the way, and contrivance of grace, by excluding and ſhouldering out the righteouſneſs of Chriſt, calling it in deriſion, a *putative*, or merely fancied, and imaginary righteouſneſs, (as if there were no reality in it) and by bringing in, and eſtabliſhing their own righteouſneſs; though it be very clear from this, and many other ſcriptures, that Chriſt's righteouſneſs muſt be ours by imputation, becauſe he bare our iniquities. He became our righteouſneſs, by paying of our debt, as our ſurety, and no other ways; the ſcripture never ſpeaks of his being our righteouſneſs, by procuring ability to us, to pay our own debt.

I ſhall clear this *4th* branch a little further, becauſe it will ſerve to clear the reſt, that is, that Chriſt's righteouſneſs, as it is in him, and imputed to us, is the only meritorious cauſe of our juſtification. And if we conſider, 1. The way of juſtification that is uſed among men, this will be the more plain; there being two covenants, by the one of which life was once attainable, and by the other of which it is now attainable. 1. The covenant of works, which abſolves a man that never brake it, which is, as when one among men, or before mens courts, is declared to be free, becauſe he was never owing the debt. 2. The covenant of grace, that provides a ſurety to pay the ſinners

debt, upon whose payment thereof, being had recourse to by faith, there is access in law, to the sinner for absolution; even as it is in mens courts, though the principal debtor hath nothing to pay, yet if the surety pay the debt, it is the principal debtor's clearing; and if he should be again charged to pay the debt, his immediate defence would be, that the surety had payed it already. So it is here, the Lord hath borrowed, and made use of this way, that is used among men, to make the mystery of justification, which passeth in the court of God, the more to clear us; it is as if one should alledge, that such a person is owing so much, and he should say, I cannot be charged with it, and upon what ground? Not, because I am not owing the debt, but because such a one has payed it for me; so says the apostle, Rom. viii. 34. *Who shall lay any thing to the charge of God's elect; it is God that justifieth, who shall condemn? It is Christ that died*, &c. The defence proposed before the tribunal of God, is Christ dying, and that is as much as he hath payed the price, or debt, who then can charge it on the principal debtor? And the frame and contexture of the words shew, that it is a judicial procedure, for they suppose a charge, or a libel, and a sentence, and the meritorious cause of the sentence of absolution is, *that Christ hath died.*

2*dly*, If we consider the nature of the two covenants, and compare them together, it will be clear, the Papists confound the two covenants; for works to them are the condition of both covenants, making use of that place, Matth. xix. 17, 21. *Keep the commands; if thou wilt be perfect, sell all thou hast, and give to the poor;* quite contrary to the scope of it; for therein Christ is putting the man to a thing impossible to himself, to bring him to see the necessity of a Mediator, and discover his unsoundness, when he will not forego his possessions for him. But the scripture doth so clearly difference the covenant of grace and the

covenant

covenant of works, that they are oppoſed to each other: for the covenant of works ſayeth, *do this, and live;* and the covenant of grace ſayeth, *If thou ſhalt believe with thy heart in the Lord Jeſus, and confeſs with thy mouth, thou ſhalt be ſaved.* And therefore the account of ones being juſtified in the covenant of grace muſt be different, from the account whereon one is juſtified in the covenant of works, otherways they could not be oppoſite; the covenant of works reſpects the inherent righteouſneſs, as the condition; the covenant of grace reſpects faith taking hold of the righteouſneſs of Chriſt; and therefore his righteouſneſs muſt juſtify, as being in him without us, and as imputed to us; it cannot be our righteouſneſs within that juſtifies; for ſo, it would be the ſame with the covenant of works; for though Chriſt did procure inherent righteouſneſs to us, it makes no difference in the condition itſelf, which is works.

3*dly*, It will be clear, if we conſider how the ſcripture ſpeaks of Chriſt's righteouſneſs becoming ours, even as our ſins became Chriſt's, and was the cauſe (if we may ſo ſpeak) of his condemnation; that is, as he became liable to the curſe, that as he ſtood a legal perſon in our room, he became guilty, and liable to the payment of our debt; for otherways it is abomination once to ſpeak of his condemnation; and if his righteouſneſs became ours, as our ſin became his, then certainly his righteouſneſs is the cauſe of our juſtification, as it is in him inherently, and in us by imputation only. The blaſphemy of Antinomians is moſt deteſtable, and not at all pleaded for, even by Papiſts, and therefore we ſtand not on it here. Now our ſin became Chriſt's by imputation, therefore his righteouſneſs muſt be ours the ſame way. If it were aſked, how we are juſtified? The text anſwers, *he ſhall juſtify many, becauſe he ſhall bear their iniquities.* The prophet makes his ſufferings to be the antecedent, whereof our juſtification is the conſequent, for his bearing

bearing of our iniquities is given as the reaſon of our juſtification. This alſo is clear, 2 Cor. v. ult. *He was made ſin for us who knew no ſin, that we might be made the righteouſneſs of God in him.* In which words the Spirit of the Lord doth ſo explain, bound, and inculcate this, that there can be no rational exception againſt it, nor evaſion from it; *he was made ſin*, that is, a ſin-offering, or an offering for our ſin; though there was no guile found in his mouth; though he had no ſin, neither was capable of ſin, yet he was made a ſacrifice for our ſin; *as he was made ſin, ſo* are we *made the righteouſneſs of God in him.* If any ſhould aſk, what is it to be made righteous? The apoſtle anſwers, even as Chriſt was made ſin, the ſame way are we made righteous; and that is, by imputation of Chriſt's righteouſneſs to us, and not by our own merit; we have no more merit than he had ſin; but as he was accounted to be the ſinner, though free of ſin in his own perſon; ſo a believing ſinner is accounted righteous, though without any merit in himſelf, becauſe God hath engaged in his covenant, to make Chriſt's righteouſneſs forth coming to the believer; though that were enough, yet the Spirit of the Lord addeth a further word, *in him*, to anſwer that queſtion, whether Chriſt hath procured inherent holineſs to us, that thereby we may be juſtified? no ſayeth he, that is not the way, our righteouſneſs is *in him*, and not inherent in us, even as the ſin imputed to Chriſt is inherently in us; ſo the righteouſneſs whereby we are juſtified, is inherently in him.

4thly, It may be clear from this, that frequently it is called a righteouſneſs that is attained by faith, and that it is oppoſed to our own righteouſneſs and working; now it cannot be conceived, how we can get a righteouſneſs by faith, but by pleading that his righteouſneſs may be imputed unto us. Rom. iii. 22. It is called *the righteouſneſs which is by faith;* and verſe 25. *Whom God hath ſet forth for a propitiation through faith*

faith in his blood; and chap. iv. verse 5. *To him that worketh not, but believeth on him that justifyeth the ungodly, his faith is counted for righteousness*; faith taking hold of his righteousness offered to sinners in the gospel, his righteousness so taken hold of, becomes a propitiation to pacify God towards the sinner, as if he had satisfied in his own person. Even as if a company of men had been in rebellion, and a proclamation of pardon comes forth from the king, because he is satisfied by a great friend, who hath payed their ransom; which proclamation of pardon runs on these terms, who ever will lay down arms, and come in, and accept of the king's pardon that is procured, and made offer of, shall be acquitted of the guilt of rebellion, and received into favour, who, when ever they are challenged, will plead their absolution on that friend's procurement, and offered on such terms in the proclamation. Now suppose (as I hinted before, not long ago) that when these rebels have yielded themselves, and accepted of the terms, if any of them should be called to answer at the bar, or the king's bench, as being challenged for his rebellion; his answer and defence would be, that such a proclamation was made to us, and I laid down my arms, and accepted of the pardon; this in justice would be admitted, and accepted for their release, because that procurement or procured pardon becomes the person's, according to the terms of the proclamation. It is even so here, we are rebels against God, Christ Jesus steps in, as the great friend of sinners, and satisfies divine justice for us; and thereupon the proclamation comes out, as it is, Acts xiii. 38, 39. 'Be it known unto you, men and brethren, that 'through this man is preached unto you the forgive-'ness of sins; and by him all that believe are justified 'from all things, from which ye could not be justified 'by the law of Moses.' When the sinner is arraigned before the tribunal of God, he hath two acts of his

his faith; one that submits to God, and to his way of absolving sinners, and another that pleads for absolution, not on the terms of his own innocency, but on the terms on which Christ's satisfaction is made offer to him; and so faith justifies, as it takes hold of the meritorious cause, and builds its defence at God's bar, on Christ's righteousness alone. Its the procurement of the Mediator that it pleads upon, and in this sense the imputed righteousness of Christ, and the righteousness of faith are one and the same, because faith takes hold of the righteousness without us; which can be no other but the righteousness of Christ.

5thly, It is clear from the plain and direct expressions of scripture to this purpose. Take but these few, as Rom. iv. 3, and 22. compared with Gen. xv. 6. *Abraham believed God, and it was counted to him for righteousness*: He had the promise of Christ to come, and received and rested on it; it was not his faith, but the promise of the Messiah rested on by faith, that was imputed to him for righteousness; and verse 6. *Even as David describeth the blessedness of the man to whom God imputeth righteousness without works.* It is not, blessed is the man who is holy (though such a man is seriously studying to be holy, albeit not in order to his justification thereby) but *blessed is he to to whom righteousness is imputed without works*; and he confirms it from Psal. xxxii. *Blessed is he whose transgression is forgiven, and whose sin is covered; blessed is the man to whom the Lord imputeth not iniquity.* Blessed is the man to whom the Lord imputes righteousness, tho' he have it not in himself; so, 2 Cor. v. 19. *God was in Christ reconciling the world unto himself, not imputing their trespasses unto them.* Jesus Christ is the reconciler of the world to God by his own merit; being God and man in one person, the efficacy of his sufferings reconcileth the world of the elect, and how is this purchased reconciliation applied? By *not imputing their trespasses unto them*: That which is here called

led *justification*, is there called *not imputing of transgression*, through that righteousness which Christ hath purchased, or through offering up of himself in a sacrifice to God, to satisfy his justice.

6thly, We might say, that this way of justification through the imputation of Christ's righteousness, ought to be admitted, according to Papists themselves; for, 1. They grant that young children, who cannot merit, are justified and admitted to glory by Christ's merit, as the immediate and very cause of their justification, and why not also of those that are at age? Is he not the common cause? What absurdity is in the one more than in the other? Is not the justification of both alike free? Tho' there be difference in the manner of application, yet in the meritorious cause, there is no difference; and seeing to children, Christ is the meritorious cause of their justification, why not also to those come to age? 2. They will grant an imputation of the righteousness, and merits of other saints to them that want of their own, as to the removal of temporal plagues, and the taking them out of purgatory; and if they grant that there may be an imputation of the merits of saints, why deny they the imputation of the merits of Christ, as to the removal of eternal wrath? Is their any probability, that there can be any imputation of the one, and not an imputation of the other? 3. They allow an imputation of Christ's merits, as to the procuring of the first grace without faith apprehending him; and if, by their own doctrine, it be not absurd to speak of Christ's merit, as to the infusion of grace at first, why shall it be thought absurd to speak of Christ's merit, as to the procuring of glory? 4. They grant, that there is an imputation of Christ's righteousness, as to the procuring of glory in a higher degree (tho' they say, that it is a far better life, which comes by our own works) and why not, as to the procuring of glory in a lower degree, yea, both of grace and glory,

and of every good thing? We have insisted on this the more, 1*st*, Because it is the main foundation of our faith, and the end of it, and the great scope of the gospel, 2*dly*, Because there are so many great about this, and a gross mistake in this is remediless, mistakes when we come even before the tribunal of God. 3. Because it serves much to clear this truth; for we would have you to know, that it is not enough to speak of Christ's merit as the cause of our friendship with God; a Papist will do that who yet leaneth not to Christ's merit alone, but to his own, at least in part, and in conjunction with Christ's; and therefore we would now and then speak of this, because there is such horrible ignorance of it, tho' a fundamental truth.

Therefore 1*st*, Make this *Use* of it to inform yourselves in the causes of your justification; and to reduce them to questions and answers to yourselves; so that if ye ask what is the efficient cause of justification? It is God the party offended. What is the final cause of it? It is his glory. What is the meritorious cause? It is Christ's merits, or his righteousness imputed to us. What is the inward instrumental cause? It is faith, &c. according to the solid answer given in our Catechism, to that question, What is justification? *It is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us, and received by faith alone.* Where the efficient cause is God's free grace, Christ's righteousness the only meritorious cause, and the only inward instrumental cause? God's pardoning of all our sin, and excepting of us as righteous. Remember well, that it is not Christ's righteousness, as having a merit in it, to procure inherent righteousness, but as it is imputed to us, and accounted our's that justifies us. Thus ye will remember the difference betwixt Christ's righteousness and our own; and as for the external instrumental cause,

cauſe, it is holden out in theſe words of our catechiſm, in the deſcription of faith, *as he is offered to us in the goſpel.* All theſe cauſes muſt, according to this diſpenſation, concur to our juſtification and the pardoning of our ſins.

The 2*d Uſe* ſerves to teach us to be on our guard againſt the Popiſh error of juſtification by works; tho' we are here mercifully kept free, yet the land is tempted in ſeveral corners of it, to ſhuffle by Chriſt's righteouſneſs, and to bring in mens own righteouſneſs or holineſs, as the ground of their acceptation before God. There are ſome appearances of it within a few miles of this place. And ſince this error draws ſouls away from that which is their right, and only defence before God, that is Chriſt's righteouſneſs, it cannot but ruin them; which ſhould make you all to look about you, and upon this account to abhor it. It is one of the great deluſions of the man of ſin, which being once admitted, will with your own conſent, bring you again in bondage to a covenant of works.

Uſe 3. Follow this way in your practice in your ſeeking after juſtification, renounce your own righteouſneſs, and lean to Chriſt's righteouſneſs alone. What better are many of us in our practice than Papiſts? If ye aſk many, what is it that ſatisfies the juſtice of God? Some will anſwer, 1*ſt*, Their good prayers, or their good works; and if they have done a fault, they ſhall make amends. 2*dly*, Others will ſay, That they have a good heart to God, and they mind well, what though its but little, that they do. Others will thank God, that they have been kept from groſs evils, and that he hath helped them to pray, and wait on ordinances. 4*thly*, Others will ſay, we can merit nothing, but we hope through Chriſt's righteouſneſs, our holineſs and prayers will be accepted; not as duties, or fruits of faith, but they think to make theſe two concur, as the ground of their juſtification; to

wit, Christ's righteousness, and their own performances together.

The *4th use* serves for great consolation to a poor sinner, that hath no righteousness of his own, and who, without this, would never have peace; what would any of you think, or say, if ye had your prayers and good works to present to God, for the ground of your justification? But here is a way for the most profane and graceless to be justified, which we do not mention to encourage wickedness, or an indifferency, as to the having or wanting of inherent grace and holiness; God forbid we should; but to hold forth the excellency of this way of justification by grace, whereto, if ye kindly submit, ye may come to be justified. It is not your own righteousness, whether ye have less or more of it, that justifies you; for on that ye must not depend, but endeavour to make this sure and certain: Therefore let not this grace be offered to you in vain; if ye slight it, it will be a fearful charge, and will make you one day stand with a silent mouth, and an empty hand, when ye shall be charged, because ye have not laid hold on this righteousness, which only can answer all charges; and ye shall stand naked before God; because ye had this robe of Christ's imputed righteousness, for covering of your nakedness offered you, and would not put it on. This is it that bare David, Abraham, and Paul through, and all other believers; yea, that which, to say so, carried our Lord Jesus through, who *was justified in the Spirit*, as he stood in the room of elect sinners; and believers in him may be fully assured of their justification thro' his imputed righteousness, not that which is his essential, but suretiship righteousness; therefore press forward to make use of it; and let God himself bless through Christ what hath been said to you to this purpose.

SER-

SERMON LVII.

ISAIAH LIII. *Verſe* 11.

Verſe 11.—*By his knowledge ſhall my righteous Servant juſtify many, for he ſhall bear their iniquities.*

THESE words ſhew the great ſcope and deſign of the covenant of redemption, and of Chriſt's ſufferings agreed upon therein; which have been ſo much inſiſted on in the former verſes, and that's in a word, that there may be a way laid down, how a ſinner may be juſtified; therefore there is the greater need, that this point be well ſtudied, in all the cauſes of it.

It follows now that we conſider this part of the words, which holds out the mean, by which this benefit is made our's, and that is, *by his knowledge*, which holds forth the *inſtrumental cauſes* of our juſtification. It is ordinarily ſo called, and we ſee no cogent reaſon inducing us to a change of the deſignation. *Faith* here is called *knowledge*; not as it were a bare ſpeculative notion, ſuch as devils may have, but becauſe knowledge is a principal antecedent to faith, and faith is conſequent to, and ſuppoſes preceding knowledge; as we may ſee, Rom. x. *How ſhall they believe in him of whom they have not heard?* Thus faith is expreſt by knowledge, John xvii. 3. *This is life eternal, to know thee, the only true God, and Jeſus Chriſt*, &c. Now it cannot be eternal life, to know by a meer notional or ſpeculative knowledge; for ſeveral reprobate men exceed many believers in this; but it is to know ſo as to believe in God, and to reſt on the Mediator for life through him; as it is, 2 Pet. i. 3. *He hath given unto us all things that pertain to life and godlineſs, through the knowledge of him*, &c. Meer ſpeculative knowledge cannot be the condition of the promiſes; for they are made to the men that believe, which believing takes in not only the act

act of the mind knowing and assenting but of the will consenting and closing with the object known; and this will be the more clear from these two; *1st*, That by knowledge here is meant, that by which justification is made our's, or applied to us, and that which intitles us to it; now mere speculative knowledge doth not that, but it is faith embracing him who is made known. *2dly*, If we compare that which is attributed to knowledge here with that which is attributed to faith elsewhere, Rom v. 1. *Being justified by faith, we have peace with God;* and Rom. iii. 25. *He is the justifier of him which believeth in Jesus*; we shall find, that what is called *knowledge* here, is called *faith* there; so that we may, without hesitation, take the meaning of the words thus, *My righteous Servant shall by faith in him justify many*, who, by his bearing of their iniquities shall be absolved, and set free; therefore what is spoken of knowledge in the doctrine, we may look on it as agreeing to and meant of faith.

We shall here insist a little on this doctrine, which is implied in the words, that justification through faith, or the obtaining of the pardon of sin, through Christ's righteousness, taking hold of by faith, doth necessarily presuppose knowledge, in the person that may expect it; or thus, faith where it is saving, and such as justifies, hath always knowledge going along with it, otherways faith could not be called knowledge, there may be knowledge without faith, but there can be no faith without knowledge, and so consequently a sinner cannot expect justification without knowledge; for making out of this, ye may consider these things. 1. Faith is of itself nothing but as it lays hold on some object, how can faith lay hold on an object except it know it? as the word, is, Rom. 10. *How can they believe except they hear?* Can any person rest on an unknown Mediator? that sure, were not faith but a blind guessing; it is just, and if ye should say that ye believe such a thing, when yet ye cannot at all tell what

what it is, which is not faith, but as I ſaid, blind gueſſing, and preſumption. 2. Faith as juſtifying is always holden forth, as making uſe of, and giving credit to that which is revealed in the word; hence we that hear the goſpel, have that revealed to us therein, binding us to the belief of it, that heathens have not; as it is, Rom. i. 17. *I am not aſhamed of the goſpel of Chriſt; for therein is the righteouſneſs of God revealed from faith to faith.* Where it is neceſſarily preſuppoſed, that the revealing of the righteouſneſs of the goſpel, (which here comprehends the knowing of it) muſt go before faith, and as a perſon grows in faith, he grows in the knowledge of it; hence alſo, they are ſaid to be ſtrong in faith who are ſtrong in knowledge; and they are ſaid to be weak in knowledge, who are weak in faith, Rom. xiv. 1. and xv. 1. becauſe they knew not that the ceremonial law was taken away, and particularly the difference of meats, and ſo durſt not hazard on ſome things, which their Chriſtian liberty allowed them in. 3. Conſider, that in juſtification God would have a ſinner to proceed as a man doth, who makes his defence before an earthly tribunal of juſtice; who, if he plead well, and on good grounds, he ſucceeds the better; and as it is dangerous, in a weighty cauſe depending, to have an ignorant advocate, who puts in a wrong defence; ſo is it here, and in this caſe to be ignorant; hence Rom. x. it is given as the reaſon of the Jews miſcarriage in the point of juſtification, *but being ignorant of the righteouſneſs of God, they went about to eſtabliſh their own righteouſneſs;* that is, being ignorant of that which God would accept for righteouſneſs, they thought to patch up one of their own; and ſo is it ſtill; for ſome hope to ſpeed by their prayers; others by their good heart to God; a third ſort put in their good works, if not in expreſs words, yet practically; all which may let us ſee the neceſſity of knowledge to juſtification. 4. Conſider, that there muſt be repentance,

tance, ere a ſinner can be juſtified, which ſuppoſeth knowledge; for he muſt needs know his ſin, and that his own righteouſneſs will not avail; and ſo long as he is ignorant he cannot repent, nor renounce his own righteouſneſs; for while he is ſo, he cannot know what is ſin, and what is not ſin, what is faith, and what is preſumption, unleſs it be by gueſs; and perſons will never be ſuitably affected with ſin by gueſs. The apoſtle Paul, as it is, Rom. vii. 9. *Before the law came, I was alive;* that is, before it came to him in the knowledge of its ſpiritual meaning, and plain extent of it; while he was a Phariſee, he was alive in his own eſteem; *but when the commandment came, ſin revived, and he died*; he then ſaw need of other righteouſneſs than his own. We preach to you ſometimes the neceſſity of repentance, and of your being humbled, and that ye ſhould deny your own righteouſneſs, and betake you to Chriſt's; but except there be knowledge of your unrighteouſneſs, it is as if we ſhould bid you waſh where there is no ſpot ſeen. 5. Look forward to the duties of holineſs, which are neceſſary though not to juſtify you, yet that ye may live as it becomes juſtified perſons, though not to make peace, yet to glorify God and to keep up friendſhip with him. Now can any know, or do duties, who are ignorant of them? Hence it comes to paſs, that ſome venture on ſin, taking it to be duty, and are affrighted ſometimes at duty, as if it were ſin. 6. Conſider your own peace, and in order to it, there is a neceſſity of knowledge, elſe there will be ſtill a doubting, whether ye are right or wrong. Hence it is ſaid, Rom. xiv. *He that doubteth, or doeth doubtingly, ſhall be damned*; for he hath a ſentence in his own conſcience, againſt himſelf, tho' he may be doing that which on the matter is right. 7. In a word, ignorance puts us out of frame, to make uſe of many excellent opportunities and privileges; we know not what uſe to make of the word, of the ſacraments, or

of

of Christ. How many have lived a considerable number of years strangers to the advantages that are to be obtained by him, through their want of knowledge? Therefore, John iv. Christ says to the Samaritan woman, *If thou hadst known who it is that asked it of thee, thou wouldst have given him drink, and he should have given thee living water*; where he insinuates, that her ignorance was a great cause why she kept at such a distance from him. It is hardly possible, that so many poor souls should abide at such a distance from Christ, if they knew him. There is no desire after that which is unknown; and therefore many do live at such a distance from Christ, because they have not so much as the literal knowledge, or historical faith of his worth.

The *uses* we make of this doctrine are *three: 1st*, Take it for granted, if ever you would see the face of God, that there is a necessity of knowledge; for knowledge is a piece of God's image, as well as holiness; and knowledge is commanded as well as holiness. Knowledge was placed in the first man Adam, as well as holiness; and when we are renewed after the image of God, in conformity to the second Adam, we are renewed *in knowledge;* and not only so, but knowledge is a mean of the exercise of faith, of repentance, and of holiness; and if such a thing be needful, by the necessity of a mean, in order to an end: If obedience to a command, or, if the thing itself that is to be known be needful, then knowledge must be needful. It is true, we would beware of extremities here; as either to say on the one hand, that there must be such a high degree of knowledge; for in the speculative part of knowledge, to speak so, reprobates may go beyond believers; or, upon the other hand, to think that knowledge is enough, and that there needs no more but knowledge, as alas, many do rest upon their knowledge, and therefore we should beware of separating these two, knowledge and faith.

If it be asked here, what knowledge is requisite to justification? I would speak a word to this question, not so much for satisfying of curiosity, as for your instruction, who are more ignorant, and to shew the necessity of the thing, and to give you a short view of those things that are necessary to be known about this matter; and therefore, 1*st*, Ye must know God that justifies you, e'er ye can be justified; as it is, John xvii. 3. *This is life eternal, to know thee the only true God, and him whom thou hast sent, Jesus Christ.* If ever ye be absolved before such a judicatory, ye must know your judge. That there is one God, that he is one in his essence, and that there are three persons, yet so, as the Trinity of persons doth not hinder or obstruct the unity or oneness of the God-head, 1 John v. 7. *There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one.* Study then to know God, who is your judge, not so much out of curiosity, seeking to know how the persons differ, as to their manner of subsisting, as how to be fixed in the faith of the thing. 2*dly*, Ye should know yourselves, and what may be charged on you before God. Can men carry it rightly before a judge, or, before a judicatory, if they know not how it stands with them? And this will lead you to know the state and case wherein ye were made at first, and the covenant of works, which God made with man at the beginning, when he gave to him the promise of life, upon condition of obedience, and that ye are liable to the curse, due for the breach of that law and covenant, else ye will never know your hazard; and knowing the breach of that law and covenant of works, it will make you, through God's blessing, to seek after justification, which otherwise ye will never do. And so ye are to know, that the first covenant was broken by Adam, and that this made him and all his posterity liable to the curse, as being guilty of this transgression; and this takes

takes in the knowledge of original sin, even of the sinful estate wherein ye were born, and of your actual sins. 3*dly*, Ye must know, how a sinner, lying in such a state and case, under sin and wrath, may come to be absolved; and this leads you to know, that there is a new covenant made thro' a Mediator, in which there is a promise of life and salvation, thro' believing in him, which, Rom. x. is called *the law of faith*, which gives a sinner ground of hope to be justified by the righteousness of a surety, and leads him to know the defence, that he may, and ought to plead upon before God. And there is here presupposed, as a necessity of knowing yourselves, so a necessity of knowing the law, and covenant of works (for if we plead innocent in any one sin, whereof we are guilty, it may hazard our eternal ruin) and a necessity of knowing Jesus Christ, who is the meritorious cause of our justification; that he became man, and did take to himself a true human body, and a reasonable soul; that by the union of his two natures, he might be God and man in one person, in reference to which he must needs be known; for if we know him not to be man, we cannot understand how divine justice is satisfied; and if we know him not to be God, we cannot understand how the human nature can be sustained, and supported, and carried through in satisfying the justice of God; and withal, a necessity of knowing how the Mediator procures this justification; and this leads us to know his offices, how he was a priest, and interposed betwixt God and sinners, and made himself an offering for our sin, and maketh intercession for us; how he was a prophet, and how, when the thing was unknown, to wit, how a sinner might have peace with God, he revealed it of old by his prophets, in the Old Testament, and by his apostles and ministers in the New Testament, and doth by his Spirit enlighten the soul, to understand the difference betwixt justification by faith and justification by works; how he is a king

to subdue sin in us, to mortify our corrupt nature, that will still boast till it be subdued, to guide us in his way, to fight our spiritual battles in us, and for us, and to manage all his and our enemies; otherwise, if we know not this, though we were justified just now, we should be led captive by sin and Satan to our ruin within an hour, but knowing him to be King, it gives faith a just expectation of perseverance and victory. *4thly*, As we must know what Christ is, so we must know what is in Christ, and what is communicated and applied to sinners by him, and so the condition of the covenant of grace, which is faith, whereby we come to be united to Christ; and that this faith is not a bare assenting to the truth, but a closing with, and a resting on him; for we can never believe, except we know what faith is. *5thly*, It is needful, that we know what duty is called for, from a justified person; to wit, repentance and holiness, because tho' he justifies none for repentance, yet he justifies none but penitents: and he requires repentance from all whom he justifies; *Except ye repent*, saith Christ, *ye shall all likewise perish*, for the curse lies at the door; and we are so to repent, as that with grief, and hatred of sin, we turn from it unto God, with full purpose of heart, and endeavour after new obedience. *6thly*, There is also a necessity of the knowledge of Christ's ordinances (though not absolutely in order to justification) to know the sacraments, and how they represent Christ, and the benefits that come by him; and how they do ratify and confirm the believer's right to him, and those good things promised through him. Let me intreat you, believers, and as many as look for justification, to study thoroughly to know, that these things are necessary to be known; even to know God, and yourselves, and what ye may be justly charged with before him, that your mouths may be stopped; and also to know Jesus Christ and his offices, (for ye can never upon just ground expect justification, except ye know

know who hath procured it) to know what God requires of thoſe who are juſtified; in a word, ſtudy ſo much as may bring you to know your loſt eſtate, and the remedy thereof, and how to found your defence, when ye come before God, *&c.* And if ye would ſtudy thus to know God, and know yourſelves, and your natural condition, and Jeſus Chriſt, and the way how ye come to be juſtified through him, and your duty to him, and ſo make a catechiſm to yourſelves out of theſe few heads, it were a ſhort and ſure way to come to knowledge.

The 2*d Uſe* ſerves for reproof and conviction to them that lie ſtill in ignorance, which is a moſt ſinful and dangerous condition; for if knowledge be a duty, and if ignorance be a ſin, and ſuch a ſin as hazards the ſoul, then what a woful caſe are many of you in, who now hear me? Laying aſide all other ſins, I am even aſhamed to ſpeak of the great ignorance that is among you. How many of you are there that cannot give any tolerable account of your catechiſm? Who know not your natural ſtate and condition, nor the way how to come at peace with God, nor any ground for your faith to reſt on, nor Chriſt, nor his offices? And alas! if it be ſo, what better are ye than Heathens? Sure ye are much worſe, becauſe ye have deſpiſed knowledge. Can the goſpel give you faith, to whom it never gave knowledge? There are ſeveral ſorts of perſons, to whom I would here ſpeak a word. 1*ſt*, There are ſome that never lay the neceſſity of knowledge to heart, betwixt whom and Turks and Pagans there is, in this reſpect, but little difference; and yet ſuch will be ready to ſay, we live, and do as well as we can; that there may not be a quarrel or controverſy betwixt God and us. But is it poſſible but there muſt be a quarrel, if it were but on this alone account, that ye think there is none? O! that ye would conſider, what a ſin ignorance is. When the devil appeared in the world, he made it a great part

part of his firſt work to extinguiſh and put out the light of knowledge; and by this means he labours ſtill to keep people in ignorance; hence the apoſtle ſays, 2 Cor. iii. *If our goſpel be hid, it is hid to them who are loſt, whoſe eyes the god of this world hath blinded.* Profanity and error are great baits and ſnares; but ignorance carries more to hell than both theſe do; for ignorance foſtereth and cheriſheth, if it do not alſo beget profanity and error; as the apoſtle Peter inſinuates, when he ſays, that the ignorant or *unlearned, wreſt* or pervert *the ſcriptures unto their own deſtruction.* Much ignorance, and conceit of knowledge, will ſoon and eaſily make people looſe, and become a pray to error, and alſo to profanity: Muſt not ignorance then be an evil thing, when it leads the way to ſo many other ſins, and at laſt to hell and deſtruction? Hence it is, at leaſt in part, that the kingdom of Satan is called the *kingdom of darkneſs;* and ſure they are very proper ſubjects of his kingdom, who are ignorant; and is it poſſible, think ye, that people can think of God, or of their duty aright, or have any ſolid peace, who are in that condition? They are juſt like to one ſleeping on the top of a maſt, in great hazard, and yet utterly ſenſeleſs of it. Look but to two or three words, that hold forth the dreadful danger and hazard of your condition, who are ignorant. The *firſt* is that, 2 Theſſ. i. *Chriſt will come in flaming fire, to render vengeance to all them that know not God, and obey not the goſpel.* The *ſecond* is, Hoſea iv. *My people periſh for want of knowledge.* The *third* is, Iſaiah xxvii. *This is a people of no underſtanding, therefore he that made them, will have no mercy on them.* Think not then little of ignorance, neither think yourſelves to be well, ſo long as ye live in it. A 2*d* ſort will readily grant, that ignorance is an evil thing, and that knowledge is good and deſirable; but yet they take no pains to have their ignorance cured, and removed, or to attain knowledge. They are ſecure and confident,

confident, though poor, blind and wretched, and make their ignorance a cloke of excuſe for their other ſins. Hence ſome will ſay, we have been poor ignorant ones, and we hope that God will not lay ſin to our charge: Oh! what deluſion and deſperate danger is here! If it be aſked, (and it would become us well to enquire into it) what can be the reaſon of this horrible groſs ignorance that is among us? which is ſuch that we are almoſt hopeleſs of many of you, if ſome extraordinary work of God's ſpirit fall not in on your minds and hearts; very often theſe go together, that the moſt ignorant are the moſt confident; the cauſes of this may be ſeveral, as, 1. Perſons undervaluing the practice of religion; let the moſt ignorant perſons be in earneſt in the practice of religion, and they will readily thro' God's bleſſing, ſeek after, ſo as to come at ſome meaſure of knowledge. This is the fountain of your ignorance, that ye are not in earneſt in religion: Then ſhall ye know, (ſaith the prophet Hoſea, chap. vi.) if ye follow on to know the Lord. Excuſe not your ignorance, and want of knowledge, by your not being book-learned, by your want of time and leiſure, and by other ſuch ſhifts: If ye were in good earneſt, and ſerious in ſeeking after the knowledge of the things of religion, ye would in ſome meaſure underſtand, and apprehend them. But ye come and hear, and ſit for an hour, and take no heed to what is ſpoken; ye will not read the Catechiſm, nor aſk a queſtion about what ye are ignorant of, nor will take heed to what is ſaid, when others are examined. There are none of you, but if ye were in earneſt, ye might come to ſome good meaſure of knowledge; becauſe they were ſometimes as ignorant as ye are, and as incapable, who yet have come to knowledge; and theſe will be witneſſes againſt you, who had the ſame goſpel, the ſame ſeaſons and means of knowledge, and yet continued ſtill in your ignorance. 2. Many of you do not ponder the

ſinfulneſs

finfulneſs and hazard of ignorance; for ye continue as ſecure, as if God would never lay it to your charge. Ye would not lie in the ſin of drunkenneſs, or of ſwearing, or of any other ſuch things without a challenge, but ye can lie ſtill in your ignorance, and in the ſin of not profiting by the means which ye are under, and yet diſpenſe with yourſelves therein; and ye ſecretly ſay within yourſelves, if we be well otherways, we hope knowledge will not be required of us. But will not, think ye, God's image be required to be in you? Are not faith, repentance and holineſs required? And can any of theſe, I pray, be without knowledge? Do you ſee any touched with the impreſſion of their ſin and guilt, but as ſoon as they fall to the ſtudy of knowledge; And who continue to be ignorant, except ſtupid perſons, who never ſaw their hazard? which is an ordinary companion and attendant of ignorance. A 3*d* cauſe is negligence and ſlothfulneſs. The wiſe man ſays, *The hand of the diligent maketh rich*, and ſlothfulneſs brings on poverty; in every thing, if ye compare people together, ye will find that wherever any are ſoberly and ſeriouſly diligent, God bleſſes it; ſo that we may gather, and conclude their diligence from their knowledge. There are many here, who, I ſuppoſe are very ignorant; but let me aſk you, what time and pains have ye ever beſtowed on the ſtudy of knowledge? Ye hear preaching, and ye read a chapter of the Bible now and then; but that is not enough, for ye may be preſent here, and yet not hear to any purpoſe. How many come to hear the preaching of the word, from whom, thro' their own fault, devils come, as ſo many crows on new ſown land, and ſnatch away the word that is ſown? and it is never known, that ſuch ſeed was ſown; for moſt part, ye either hear negligently, or ye quickly forget all that ye hear; ye never ſpeak of it in your families, neither take ye any time for reading, and pondering the Catechiſm: How many

ny of you did ever ſet any days, or hours apart to ſtudy knowledge? Ye will cry out againſt pretended enthuſiaſms and inſpirations, as deluſions, and there is good reaſon for it: But how ſhall ye get knowledge, if ye will be at no pains for it? Your practice ſays, ye expect it ſhould come by immediate inſpiration, without all uſe of ordinary and appointed means. 4. Others will ſay, that they would fain know, but they are very dull and incapable; and it is often true, that they are ſo. But are ſuch in earneſt, out of love to knowledge, ſtudying to come by it? It is ſaid of ſome, 2 Theſ. ii. *Becauſe they received not the truth in love, God gave them up to ſtrong deluſions, to believe a lie.* There are many, who ſtudy knowledge, but not from a right principle, nor from a right motive; it may be, that they may get their token to come to the Lord's ſupper, to avoid ſhame when they are examined, or that they may be able to talk: It is juſt with God to let ſuch want knowledge. 5. Many go not about the uſe of ordinary means, as having therein need of God's bleſſing, and of his Spirit to help them rightly to apprehend his myſteries, they pray not for knowledge as God's gift; how many of you, when ye take up the Catechiſm to read, fall down on your knees, to ſeek God's bleſſing on your reading thereof? When John is ſpeaking of the benefits that come by Chriſt, this is put in among the reſt, *And hath given us underſtanding, that we may know him that is true*, 1 John v. 20. If therefore ye would know God aright, ſeek his bleſſing in the uſe of his own appointed means.

The 3*d Uſe* ſerves to exhort you to, and to commend the ſtudy of knowledge to you, as a neceſſary, commendable, and profitable duty; can we hope to prevail with you in any thing, if we prevail not with you in this, even to lay the neceſſity of knowledge to heart? will not the excellency of the object, the authority of God commanding it, the advantages that

come by it, with the prejudices that attend and follow the want of it, commend it to you? will ye ever be perſuaded to ſeek after faith and holineſs, that will not be perſuaded to ſtudy knowledge? It is a wonder how many of you can have the confidence to ſay, that ye keep your hearts to God, when you are ſo void of the very form of religion, which much conſiſts in knowledge; for it is that wherein it is keeped, and whereby through grace it is ſuitably exerciſed; ſure ye can never have the power of religion, who want the form of it; therefore let me exhort you all, eſpecially ſuch of you, as have ſome eminency above others to ſtudy knowledge, let the more aged ſtudy it, and let thoſe that are younger ſtudy it, if the time of youth go over without it, it is one to many if ever the loſs be recovered and made up again; and ye that can read, and have time and parts, ſtudy the knowledge of God; many of you will be very ſad and dreadful ſpectacles in the great day, when ye ſhall be charged with this, that ye never judged precious Jeſus Chriſt to be of that much worth, as once to put you ſeriouſly to the ſtudy to know him; this is no fable nor fiction, but a ſad truth, when men value and eſteem any thing, be it ſcience or art, they will be at pains and give diligence to know it, becauſe they prize it. Therefore for helping you to the ſtudy of knowledge, take theſe few *directions*, and a *caveat* or two in the cloſe. 1. Let none put themſelves without the reach of this exhortation, let none ſay, we are too old to learn, if ever ye think to be juſtified by Chriſt, knowledge concerns you greatly; it were a commendable thing to ſee aged men and women carefully, and conſcientiouſly reading the catechiſm; and could we once but get you under the impreſſion, and conviction of this, as a duty, we ſhould think that much were gained. 2. Spend ſome time about this in private weekly; it may be, it were fit that ſome of you did ſo daily, ye ſpend much time more idly; if you knew the

the hazard of ignorance, ye would even take ſome ſet time to ſtudy knowledge, and this would not need to be counted any wronging of, or incroaching upon your Chriſtian liberty; as you ſtint ſomething for prayer, may ye not ſtint ſomething to read the Catechiſm, or to go to ſome family, where ye that cannot read yourſelves, may have one to read it to you; and to ſeveral, I may add for a help to this, that ye would take a part of that time, which ye ſpend on tipling; is it not obvious, that the perſon that is ofteſt in the ale houſe, or in the tavern, is ordinarily the moſt ſtupidly ignorant; tell me whether it is better ſpent time to take an hour, in two or three days, and beſtow it in reading of the ſcriptures, or of ſome good and edifying book, whereby you may come to knowledge; and to grow in it, than to take ſeveral hours every day almoſt, in an ale houſe, or tavern, many of you, as it is well known, will ſit down in ſuch places, at four or five a clock in the after-noon, and continue till eight or nine at night; how much ye drink, I ſpeak not of that, but ſure ye miſpend much precious time, and much debauch your own ſpirits. What if by ſuch doings, ye be laying a a ground for this challenge; Sir, you lived in ſuch a place, under ſuch means, and you ſpent your time ſo and ſo, you might have been freed from the guilt of miſpending of your time, and of your ignorance, had you taken a part, or the whole time, and ſpent it in the ſtudy of knowledge; would not this be better for your families, better for your ſouls, and better for your bodies? Would it not prevent much ſin, and much reproach? And therefore, if ye lay any weight on the welfare of ſoul or body, beſtow more time in the ſtudy of knowledge. That ſin of tipling brings along with it many other ſins, and would it not be well done to put ſome duty, and even this duty in particular, in the place of it? Others of you, that drink and tipple not away ſo much of your time, ye know

what time ye ſpend walking on the plain-ſtones, and in prattling and talking of idle and unedifying ſubjects, in drolling and jeſting, or in ſitting over the fire, as we uſe to ſpeak, in your houſes, doing nothing; when will ye take ſome of that time in ſeeking after knowledge? Others of you, that follow your callings, will ye leave your work a little ſooner than ye uſe to do, on the ſaturday evening, or take the ſabbath afternoon for this work; ſome of you may ſtudy knowledge in your ſhops, others may do it in your houſes, if ye would but give over to walk up and down in the ſtreets, when ye are not at all called to do ſo. 3. Make conſcience to improve the means of knowledge which ye have; read eſpecially the Bible, and alſo the grounds of religion, compendiouſly ſummed in the catechiſms, leſſer and larger; ye have frequent preaching and catechiſing, therefore ſtudy to get ſomething, and put every day's leſſon to another; and this would, through God's bleſſing, increaſe your knowledge; for inſtance, take this leſſon to day, that nothing can juſtify but the righteouſneſs of Chriſt, laid hold on by faith; take another with you the next day, and let not one day's leſſon drive out another. Let the huſband and the wife, the children, and ſervants, compare their notes, or what they remember of ſermons together; be often ſpeaking of what ye hear, in your families: Ye have, it may be, ſome neighbours, who would be content that ye come in to them; or, it may be they have children who can help you; make uſe of ſuch means and perſons, and that would both help your knowledge, and evidence your love to the communion of ſaints. 4. Be in the uſe of the means, with an eye to God for his bleſſing on them, pray to him for opened eyes, and that he would give you an underſtanding to know him. There is a ſtupidity in many of you, that makes all that ye hear to go by you, and as it were, to ſlide off you; ſo that if it were known, ſome would wonder how there

could

could be ſuch ignorance amongſt them that frequently hear the goſpel. 5. Any light of knowledge that ye have, be tender of it in your practice; God ordinarily refuſeth to give more, where that which he hath given is not uſed well; where men *do not like to retain God in their knowledge*, or where *the truth is detained in unrighteouſneſs*, it provoketh God to give up to a reprobate mind, as the apoſtle tells us, Rom. i. *If ye continue in my word*, ſays Chriſt, John viii. 31, 32. *then are ye my diſciples indeed, and ye ſhall know the truth, and the truth ſhall ſet you free.* And John vii. 17. *If any man will do his will, he ſhall know of the doctrine whether it be of God, or whether I ſpeak of myſelf.* He that goeth conſcientiouſly and conſtantly about the duties of holineſs that he knows, he ſhall increaſe in knowledge.

There are alſo ſome things that more generally conduce to knowledge, as that, magiſtrates, miniſters, elders, parents, maſters of ſchools, and maſters of families do their reſpective duties. 1. Then let me deſire you to ſee to the education of the youth, I mean of the children of the meaneſt and worſt, to bring them up at ſchools. It is ſad to conſider, how many young ones of graceleſs, careleſs, and ignorant parents, are brought up to the devil; it were no great buſineſs to help them that cannot entertain them at ſchool. O! that we were all willing to contribute to ſuch a work; it might help them to know ſomething of God, or to be civil at leaſt; it would alſo remove the excuſe, that we frequently meet with from many, to wit, that they cannot read. And if parents will not be ſeriouſly concerned in this themſelves, God requires us to take ſome courſe to bring up their young ones in the knowledge of God; and truly, if this external eaſy mean be neglected, we can expect little of other means. If this were minded, it might be an ornament to the city; and the burden would not be ſo very great, if it were once put to the trial. Will

ye

ye that are parents, and able, be induced to put your children to the ſchool? If ye be not able, make it known. I know there are ſome who will drink more in one day ſometimes, than would keep their children at the ſchool for many days; and I ſuppoſe, that there are but few who can ſay, that it is mere neceſſity that hinders them. Are there any of you that can ſay, ye would fain bring up your children at ſchool, and ye ſpake to magiſtrates, or to church-ſeſſion for help, and that it was refuſed you? It is your part to ſeek for help, that are really unable; and it lieth on you, to ſee to it yourſelves who are able; and while ye neither do yourſelves, nor ſeek help from others, ye are utterly inexcuſable. 2. I would commend to you the neceſſity of uſing private means, and that ye would not lay all the weight of your profiting on your being in the church, and on your coming to be catechiſed, or to hear others catechiſed, but give diligence in private to come to knowledge, elſe it will be long ere ye thrive and profit. Ye that are in one family, when ye come home from ſermon, confer together now and then, and be ſpeaking of what ye hear on the ſabbath, betwixt ſabbath-days, and when ye can find any to anſwer a doubt, or queſtion to you, make uſe of the opportunity. Though we could go through you all twice a year in examination and catechiſing, it will be to no purpoſe if this be neglected; but as ye ſhould be careful to keep your children at ſchool, ſo ye ſhould be buſy in your families, in all family duties. This was wont to be the old way of God's people, and it would make hearing of ſermons profitable. 3. I would commend you to careful attendance on, and conſcientious making uſe of the miniſtry of the word, the great ordinary mean of knowledge; and that ye who are moſt concerned would be thinking of the great conveniency, if not neceſſity, of more labourers. If it were known how numerous a people we are, how many hundreds every one who labours among you, hath

hath under his charge, how little time we have to visit you all particularly, and what abounding ignorance there is in the greatest part of the people, I suppose it would be thought, that the charge of any one of us might require two to discharge it suitably; which we do not press to spare our own labour and pains, but to stir you up to a necessary duty. The effecting of the thing is not impossible; and it is a work and duty well becoming you, and worthy of you; the Lord himself persuade you to mind it! I shall close all with a caveat or two. 1. Beware of placing over much religion in knowledge, or of being puft up with your knowledge, when ye attain to any measure of it. 2. Beware of counting mere knowledge to be faith; but when ye come to know and discern the object, be sure that ye take hold of, and rest upon that which the eye of faith discerns; the land is, to say so, far off, and within the vail, cast therefore the anchor of hope there. 3. Beware of thinking, that ye meerly of yourselves can acquire any sound and saving knowledge, or fetch it from yourselves; we bid you not study the knowledge of God as ye study other common things; there are here requisite humility, fear, reverence, love to the truth, dependence on God, prayer to him, and acknowledgment of him. Let me again seriously commend this study to you, and thro' it let me commend Christ unto you, *whom to know is life eternal*, to him be praise for ever.

SERMON LVIII.

ISAIAH LIII. *Verse* 11.

Verse 11.—*By his knowledge shall my righteous Servant justify many, for he shall bear their iniquities.*

IF any thing should be studied with diligence, sure this should be, even to be clear how we may come

come to be at peace with God, how we may be abſolved and juſtified, when we come to reckon before him. It is no curioſity, ſingly and diligently to make inquiry here; although the unfaithfulneſs, and pride of ſome unhappy men, have made the ſtudy of it unpleaſant, by corrupting, and making crooked God's plain and ſtrait way of making our peace with him, and of our being juſtified before him.

We have begun to ſpeak of the great mids, or mean, by which this righteouſneſs, that juſtifies a ſinner before God is derived, or, by which we come to have a title to, and an intereſt in it: And as we have great need to be clear in that righteouſneſs, which will be a good defence before the tribunal of God's juſtice, that we propoſe not one that will be refuſed and rejected; ſo we have as great need to be clear in the way, how that righteouſneſs may be made ours, ſeeing many are, and will be condemned, notwithſtanding of Chriſt's righteouſneſs, becauſe there is no application of it made by them to themſelves.

We ſhewed you that by *knowledge* here is meant *faith*, as the ſcriptures in the New Teſtament (which hold forth juſtification to be by faith) make clear: It being evident, that no meerly ſpeculative knowledge can intitle to this juſtification; yet it is called knowledge, 1*ſt*, Becauſe faith neceſſarily preſuppoſes knowledge; if it be not a part of it, yet certainly it is a neceſſary antecedent of it. 2*dly*, Becauſe, tho' there be not an evidence to reaſon in all the things which we believe, yet there is a certainty; and faith has this name, becauſe it makes men certain of thoſe things which it receives, as if it were a ſcience or knowledge. 3*dly*, To diſtinguiſh it from all other ſorts of knowledge, and to bound and include it, moſtly at leaſt within this object, *Chriſt, by his knowledge*, or as the word is better rendered, *by the knowledge of him ſhall my righteous Servant juſtify many*; which ſhews, that it's not knowledge taken largely

that

that he means, but knowledge with respect to Christ, the great object of it; as it is, 1 Cor. ii. 2. *I determined to know nothing among you, but Jesus Christ, and him crucified:* And saith Paul, Philip. iii. 8. *I count all things to be but loss, for the excellency of the knowledge of Jesus Christ my Lord.* Ye will ask then, how do knowledge and faith differ, seeing wherever there is faith there is knowledge, though not contrary ways, wherever there is knowledge there is faith? We shall not insist on this, but briefly we conceive, that knowledge discovers the object, and faith takes hold of the object, and rests upon it; knowledge is the eye of the new creature, discovering such a thing, and faith is the hand that catcheth hold of, and embraces that thing that is discovered; or thus, knowledge is like to the head, that takes in such a notion, and faith is as the heart that closes with it; therefore, Rom. x. it is said, *with the heart man believes unto righteousness, and with the mouth confession is made unto salvation.* I know many take knowledge for faith, which at the best is but historical faith; and it is as if a man who is a drowning, should see another casting in a strong rope to him, and he sees, and knows such a thing, but takes no hold of it, and therefore perisheth; or as a seaman's discovering good ground to cast anchor on, but not casting forth his anchor thereon, is exposed to the violence of the storm, and so shipwracked; knowledge discovers the ground, but faith casts the anchor on it.

We spake of this general doctrine, that knowledge is a necessary thing as being presupposed to faith, and particularly, the knowledge of Jesus Christ; therefore it is called, *The knowledge of him;* because its Christ Jesus which is the object of faith; therefore our study of knowledge should especially be with reference to him. There are two sorts of persons, who are utterly ignorant, and yet are defective here. 1*st*, There are some that love and study to be scholars, but Christ is

not the object of their knowledge; it is not the knowledge spoken of here, to be well skilled in philosophy, in tongues, in mathematics, &c. which we discommend not; nor is it to be able, speculatively to dispute and discourse of divinity, but it is the knowledge of Christ's righteousness, and to study experimentally, and practically to make use of it, and to be cloathed with it; as one says well; *If we know him we know all, and if we know not him, though we know all, we know nothing;* therefore though Paul was a very learned man, and a great scholar, yet says he, 1 Cor. ii. 2. *I determined to know nothing among you, but Christ Jesus, and him crucified.* A 2*d* sort are such, as want not affection to truth, nor love to piety, yet to them the studying of this doctrine, that concerns Christ, and his offices, is somewhat tasteless, and wearisome; they would be at hearing of duties, cases, and questions spoken of; though we may in some respects say, that none of these are objects of faith, properly, at least as it is justifying; but means to guide you to make use of, and to carry suitably to the priviledges that are in the covenant. Hence many have good affection, that are very shallow in their knowledge of Christ, and think but little of preaching, and books that hold out the doctrine concerning Christ, because they come not so close to practical things and cases, whereas if they were better settled in the true knowledge of Christ, it would answer all their cases, and resolve all their questions and doubts; let therefore these be well looked to, and this by no means be nauseated, or slighted; though knowledge of the truths of God be necessary, yet it is especially the knowledge of Christ that is necessary.

There is another thing supposed here, that serves to clear the doctrine of justification, which we shall *observe*, e'er we speak of faith itself particularly, because it is antecedent to it, and it is this, that the gospel is a necessary external mean, for promoting of

of our juſtification; for faith as we ſhewed, preſuppoſes knowledge, and knowledge preſuppoſes the revelation of God's mind in the goſpel, and if knowledge be neceſſary to faith, then the goſpel muſt be neceſſary; for it is ſaid, Rom. i. 17. that *by it the righteouſneſs of God is revealed from faith to faith;* there is great need to obſerve all the ſteps of this doctrine well, and this among the reſt; the goſpel is not a thing that is bred in nature's breaſt; or what men by nature have the knowledge of; nay, it is fooliſhneſs to the wiſe men of the world, as we may ſee, 1 Cor. i. *We preach Chriſt crucified, to the Jews a ſtumbling block, and to the Greeks fooliſhneſs. Faith comes by hearing*, as it is Rom. x. 17. *and hearing by the word of God*; and in the ſame chap. v. 14, 15. *How ſhall they believe in him of whom they have not heard? and how ſhall they hear without a preacher? and how ſhall they preach except they be ſent?* Where the apoſtle clearly, and convincingly infers the neceſſity of a lawfully called miniſtry for preaching of the goſpel, and for carrying on the work of juſtifying and ſaving faith: The reaſon is, becauſe, if there be a neceſſity of faith, and if no faith can be without knowledge, then there muſt neceſſarily be ſomething to reveal it; I ſpeak here of the ordinary way of God's revealing himſelf. What he may do extraordinarily, towards dumb and deaf perſons, to idiots and young children, I meddle not with that, but leave it to himſelf as a ſecret, which he thinketh not fit to impart to us. I call the goſpel the *external mean*, of promoting our juſtification, in four reſpects. 1. Becauſe it lays before us the object of our faith, for *in it*, (as it is, Rom. i. 17.) *is the righteouſneſs of God revealed*, &c. and Rom. iii. 21, 22. it is ſaid, *Now the righteouſneſs of God without the law is manifeſted*, &c. we ſhould never know the way how a ſinner comes to be at peace with God, and to be juſtified, without the goſpel. *2dly*, Becauſe it not only

reveals the object of faith, but it makes offer of it; and hereby a sinner that hears the gospel, hath warrant to embrace and make use of Jesus Christ's righteousness, and to rest upon it; and therefore if temptation should say to the sinner, though Christ died, what is that to thee? Faith hath this to reply, the gospel calls me, and that warrants me to come to him, and to make use of his death. The *promise*, as it is, Acts ii. *is, to as many as the Lord our God shall call;* and in this respect, the promise is our right and evidence, whereby we come to have a claim to Christ. 3*dly*, Because God makes use of the word preached, for engaging of sinners to Christ and for making them to take hold of him; it is true, that it is not powerful of itself, and without the spirit, yet it is the ordinary mean that God makes use of; therefore saith the apostle, 2 Cor. x. 4. *The weapons of our warfare are not carnal;* though they be weak in themselves, yet *they are mighty through God, to the pulling down of strong holds:* And in this respect the gospel not only offers life, but through God's blessing, as a mean begets life; and by the Spirit accompanying it, sinners are engaged to take hold of Christ, and to rest on him for salvation. 4*thly*, Because this word being taken hold of, and closed with, contains the pronouncing of the sinner's *absolvitur*, or of his absolving sentence, when he says, *If thou believest, thou shalt be justified and saved*, upon supposition of believing, the sentence stands good to the believer, *Thou art past from death to life;* there being *no condemnation to them who are in Christ Jesus.*

The 1*st use* serves to clear that which we hinted at before, in naming this for a cause of justification; though it be the *external instrumental cause*, yet it is a cause.

The 2*d use* serves to teach you to put a price on the gospel; it is the bane both of profane secure sinners, and of a sort of vain giddy people among us, that they prize

prize not the preaching of the gospel, as the external instrumental cause, that concurs in the justification of sinners; but if ever ye be absolved, ye will be beholden to this preached gospel; I will not say always to the preaching, but sure to the gospel that is preached. This on the one hand reproves those who will be ready to say, that they have faith, who yet never knew the gospel to do them good; and such also who seldom come to hear, and who never care for preaching; and upon the other hand, it reproves those, who, when they are tottering, reeling and wavering and beginning to incline to error, reproach the preaching of the gospel, having, it may be, slighted it before in their hearts; whither, when Satan once gets them, he tosses them in a great measure, as he pleases, and makes them so giddy, by frequent turning about, that they scarcely leave to themselves a foot of scripture-ground to stand upon. But as ye respect the glory of Christ, the good of your souls, and your absolution before God, esteem much of the gospel; for *it is the power of God to salvation;* and if ever ye come to heaven it will be by this gospel, as the external mean. Those nations that never heard it will think you to be most desperately wicked and miserable, who have had it, and yet so unworthily slighted it.

For pressing of this *use* a little, take *two* or *three directions* in reference to it. 1. Walk under the conviction of the necessity of the gospel; for there is no absolution without it. It is true, God might have taken another way, but on the supposition, that he hath appointed faith to be a mean to justification, and that faith supposes knowledge, then certainly knowledge doth suppose a necessity of hearing the gospel. Ye will never value preaching, nor any other ordinance of Christ, if ye see not a necessity of them, and know them not to be for your good. 2. Study to know what is the main end and design of, and what is the advantage that is to be had by the ordinances. Many

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come to the preaching of the gospel, to hear and learn some lesson for informing their judgment; some come to receive directions, in reference to some particular duty; some to have their doubts resolved, none of which are to be disallowed of in themselves, but rather so far to be commended; but how few come to it, as to a mean to carry on, and bring about their justification; and to bring them out of a state of nature, into a state of grace? It is the sum of Paul's preaching, and the end of it, as the divine historian shews, Acts xxvi. 8. *To open blind eyes*, to turn them from *darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and an inheritance among them that are sanctified by faith that is in him.* 3. Aim in your practice to carry on this design, even to put a close to the treaty concerning justification betwixt God and you; when ye attend on preaching, and hear us declare in the name of the Lord, that a believing sinner hath access to have his sin taken away, and to be justified through the imputation of Christ's righteousness, ye should step to, hearing this proclamation made of the pardon of sin, by one of Christ's ambassadors in his name, and accept of, embrace, and cordially close with it, even just now, at this very time. 4. This should be the great design both of preachers and hearers; of preachers to follow that way of preaching most, that lays open the mystery of faith in Christ; and of hearers to love that way of preaching best, not so much that which fills the head with notions, as that which serves to help to close an agreement betwixt God and you.

The *3d Use* serves to make a sad discovery of many of you. Is this gospel the eternal mean of justification? Then see if ye ever knew any benefit ye received by it. Ye will it may be say, that ye are in friendship with God: But how, I pray you, came ye by it? There is little change for the better in your knowledge, and as little in your practice, ye are as much given

given to covetousness, tippling, lying, swearing, pride, vanity, &c. as ever; and are these, think ye, the fruits of justification? Do you think that to be justification, which is neither from the word, nor conformable to it? If God would commend this to your hearts, I think it might alarm you to more serious thoughts of your condition. I put it to your conscience, if ye can conceive any difference betwixt you, and those that never heard of the gospel? Ye are baptized, and hear preaching, &c. but, alas! it is none of these that justifies; they are only useful as they lead you forward to the making use of Jesus Christ. Again, let me ask you, what effect hath preaching upon you? Hath it convinced you of sin? No; how then can it convince you of righteousness? Therefore, if ye would make sure of justification indeed, try it by the word. 1*st*, What was it that put you to seek after righteousness and justification? Were ye ever convinced of the need of it? And if ye have been convinced, was it by preaching of the word? 2*dly*, If ye have been convinced of your sin and misery, where sought you for a remedy? Were ye led by the word, to seek a plaister to heal that wound of conviction? 3*dly*, What was it that warranted you to take hold of that word, or that gave you a right to it? I know that ye will say, that it was Christ held forth in the word, that ye did betake yourselves to; but what weight laid ye on God's call in the gospel, warranting you to lay hold on the promise of righteousness, and pardon of sin through Christ? I know there are many, who tho' there had not been a call from God, would have confidently stepped forward to the promise; but were ye ever like to Peter's hearers, *prick'd in your hearts*, and made to say, *men and brethren, what shall we do?*

More particularly, we come to speak of this word, as it respects the *inward mean*, or the *inward instrumental cause* of justification, which is *faith;* for there is this order and method; 1. The sinner is convinced,

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and made ſenſible of ſin, and brought to reckon for it, in his own conſcience before God. 2. There is Chriſt's being held forth, interpoſing himſelf to take on him the ſinners debt, and ſatisfying the juſtice of God for it, which is the meritorious cauſe. 3. There is God's offer in the goſpel, holding forth Chriſt's righteouſneſs to loſt ſinners, and calling them to make uſe of it. 4. Upon this there is faith's receiving of the offer, and reſting upon Chriſt, and his righteouſneſs for life, which (to ſpeak ſo) is the inward inſtrumental cauſe taking hold of the external, and as I ſaid of Chriſt in it. 5. And laſtly follows God's imputing the righteouſneſs of Chriſt to the ſinner, and abſolving him, by virtue of that righteouſneſs from the guilt of his ſin, as if he had never ſinned.

In ſpeaking of this inward inſtrumental cauſe, *five* things ſhould be cleared, which we ſuppoſe are implied in the words; 1. The neceſſity of faith, held forth, as the mean by which juſtification is received. 2. The immediate object of juſtifying faith, and that is Chriſt's ſufferings, or Jeſus Chriſt, as ſuffering, travelling in ſoul and paying our debt. 3. The act of this faith, on this object, which is not a bare ſpeculative knowledge, or a mere hiſtorical faith, but ſomething that really acts on Chriſt, with reſpect to his ſufferings. 4. The effect of this faith taking hold on Chriſt, and that is juſtification, which is not the making a ſinner to be juſt, by inherent righteouſneſs, but the actual abſolving him from the guilt of ſin, and from God's curſe, the changing of this ſtate, and the bringing him from under the curſe, into good terms with God. 5. The manner how faith concurs in producing, or bringing about this effect; wherein we have this general, that faith hath a peculiar influence in the juſtification of a ſinner, that no good work nor any other grace hath. There is none of all theſe things but what is in this miſerably declined generation controverted; I ſhall only endeavour to clear the poſitive part,

part, and let you see what is truth in these things, whereby ye may be brought to discover, and abhor the errors that are contrary thereto.

The 1*st doctrine* then is this; that before a man can be justified and absolved from the curse of God due to him for sin, there is a necessity of faith in our Lord Jesus Christ. This is clear from the words, and from that which hath been said in the opening of them. If it be *by his knowledge,* or *the knowledge of him*, that *many are justified*, then it cannot be that they are justified before they come to the knowledge of him, or from eternity; as we proceed, take two or three words of advertisement, and then we shall confirm the doctrine. 1*st*, When we speak of justification, it is in respect of our being absolved and freed, not from the pollution of sin, but from the guilt of it, as it makes us obnoxious to the curse; the clearing of the effect will clear this more. 2*dly*, When we speak of faith, it is not to be understood as if it were a declaration, or a manifestation of our justification; or, it is not to be understood of faith in the height of full assurance, and as it is a plerophory, but of faith, as it is a laying hold upon Christ. 3*dly*, When we speak of the necessity of faith, in order to justification, we mean not, as if there was such an absolute necessity of it in itself, that God could not do otherwise, or justify without it; but we mean a necessity, in respect of the order which God hath laid down, and held forth in the gospel, which is by the knowledge of his Son to justify many; and from these considerations many arguments of our adversaries are made very little regardable, yea utterly void.

For confirmation of the doctrine then, 1*st*, Consider these scriptures that expressly limit, confine, and bound justification, and pardon of sin, to the person that doth believe; so Rom. i. 17. *The righteousness of God is revealed from faith to faith; as it is written, the just shall live by faith.* Rom. iii. 24, 25. *Being justifi-*

ed freely by his grace, through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation thro' faith in his blood, &c. Col. iii. 22. *God hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.* Acts. xiii. *Through this man is preached unto you the forgiveness of sins, and by him all that believe are justified from all things, from which they could not be justified by the law of Moses.* Consult the scriptures, and ye will find, that Paul clears both these questions; 1. Who are justified? All that believe. 2. When are they justified? When they believe. 2*dly*, Consider these scriptures, that place all men, before believing, in a state of wrath, and they will furnish a second ground for this, as John iii. 18. *He that believeth on him, is not condemned; but he that believeth not, is condemned already;* he lies under the covenant of works, and is condemned, as considered in himself; tho' God may have a purpose to make a change of his state; so Eph. ii. 1, 2, 3. *You hath he quickened, who were dead in trespasses and sins, wherein in time past ye walked, and were children of wrath even as others*, &c. And verse. 12, 13. *We were sometimes without Christ, being aliens from the commonwealth of Israel, and strangers from the covenant of promise, without hope, and without God in the world; but now in Christ Jesus, ye who sometimes were far off, are made near by the blood of Christ.* And verse 8. *By grace are ye saved, through faith, and that not of yourselves, it is the gift of God, not of works, lest any man should boast.* It is faith that gives the title, which we had not before. 3*dly*, Consider, that the scriptures do expresly make believing to precede justification, and make justification to be an effect, or rather a consequent of faith, to which faith necessarily concurs, as all these places, which say, that we are justified by faith in Christ, do clear; as Rom. v. 1. *Being justified* by faith, we have peace with God, *through our Lord Jesus Christ*; which place looks on faith's

faith's concurring in juſtification with a kind of cauſuality, Rom. iii. 22, 25. *The righteouſneſs of God, which is by faith of Jeſus Chriſt unto all, and upon all them that believe*, &c. Epheſ. ii. 8. *By grace are ye ſaved, through faith.* See more fully to this purpoſe, Gal. ii. 16. where the apoſtle deſignedly, as it were, ſets himſelf to confirm this truth; for ſpeaking of the way, how ſinners come to be juſtified, and as it were, entring into the debate, he ſays, *Knowing that a man is not juſtified by the works of the law, but by the faith of Jeſus Chriſt, even as we have believed in Jeſus Chriſt, that we might be juſtified by the faith of Chriſt.* In which place we have three things conſiderable, to make out the point. 1. He compares the concurring of faith, to juſtification, in the covenant of grace, to the concurring of works to juſtification, or to the obtaining of life in the covenant of works; as works did juſtify, in the covenant of works, ſo does faith in the covenant of grace. Now certainly, the performing of works in the covenant of works, behoved to go before juſtification that way; therefore the want of works made Adam to come ſhort of juſtification by works. 2. He looks on faith, and ſpeaks of it, as concurring to juſtification, with a reſpect to Chriſt, and never looks on it in this matter, as a grace conſidered in, and by itſelf, but as acting on Chriſt in a peculiar manner. 3. In expreſs words, he ſays, *We have believed in Chriſt Jeſus, that we might be juſtified*; which clearly implies, that they could not be juſtified before they believed; and we may well and eaſily gather, that the juſtification here meant is that which is real and actual, and not the declaring of a man to be juſtified to himſelf, elſe works might declare a man to be juſtified to himſelf, as well as faith; but he contra-diſtinguiſhes faith and works here, and oppoſes the one to the other.

The *1ſt uſe* ſerves for clearing of this truth, That there is a neceſſity of faith's taking hold of, and reſt-

ing on Christ, e'er we can be absolved and justified; and so both these errors of Antinomians fall to the ground. 1. That by which they assert, that those who are justified were justified from eternity, and were never under God's curse: And 2. That faith is not necessary to the attaining of justification, but only to a person's knowledge that he is justified; and so they say, that faith enters us not in the covenant, which is false, it being the terms or condition on which God proposeth, and promiseth pardon in his covenant; as is clear, John iii. 18. *Whosoever believes shall not be condemned, but shall have everlasting life.* And Mark xvi. 16. *He that believes, and is baptized, shall be saved*, with this opposition, *He that believeth not shall be damned*; faith being that which enters us in the covenant; for either sinners are justified before they can be in covenant with God, which is an absurdity, and inconsistent with God's covenant, or it is by faith that they entered in the covenant.

The *2d use* serves to demonstrate the absolute necessity of believing and taking hold of Christ; if absolution and justification be necessary, faith must be necessary. And therefore, if Christ be preached unto you, and if by him all that believe are justified, take hold then, I beseech you, of the offer; receive, embrace, close with it, and let your very hearts open to it, without which ye can never expect to be justified before the tribunal of God. Now let God himself bless this same word to you thro' Jesus Christ!

SERMON LIX.

ISAIAH LIII. *Verse* 11.

Verse 11.—*By his knowledge shall my righteous Servant justify many, for he shall bear their iniquities.*

SOME further and more serious apprehensions of our sin and hazard, would make the reading of these

theſe words to be refreſhing, and welcome to us; the fixed thoughts of an arreſtment laid upon us, to appear before God's tribunal, and to reckon for our debt, would make us think much of a ſurety; the want whereof makes the glad tidings of the goſpel to be taſteleſs, and without reliſh. This is the great ſcope of theſe words, to ſhew how a ſummoned ſinner arraigned at God's bar, may be juſtified, and freed from the charge that he is liable to; for, ſays the prophet, *By his knowledge*, who is the Surety of the covenant, *ſhall many be juſtified.* That which we left laſt, was this, that faith in Chriſt, received and reſting on him, is neceſſary for the attaining of juſtification; ſo that in God's way, theſe are ſo linked and knit together, that no one ſhall be juſtified but a believer; though there be a righteouſneſs in Chriſt, yet it ſhall be derived, and communicated to none come to age, but to thoſe, who by faith betake themſelves to Chriſt: What way the Lord takes with infants, elect infants, I mean, is not that which the prophet aims to ſpeak of; though it be Chriſt's righteouſneſs that is communicated to them, as well as it is to them who are at age, yet as to the manner of communicating it, God hath his own way which we know not.

Now that we may learn, in ſpeaking to theſe truths, not only to get ſome light for informing of our judgment, but alſo ſome help for our practice; take two or three uſes, ere we proceed any further.

The *1ſt uſe* then is, to let you ſee the abſolute neceſſity of believing in Chriſt Jeſus, and that it is as neceſſary for the attaining of our juſtification, as Chriſt's dying is; for our juſtification is an effect flowing from ſeveral cauſes, and the want of any of them will mar it. There muſt neceſſarily be a concurrence of them all, to bring it about, and therefore though there be an excellent worth in Chriſt's righteouſneſs, yet there is a neceſſity of faith, to lay hold upon it, and to make it ours. God's order in the covenant diſcover-

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ed this, wherein he hath knit the promise of pardon of sin, and of justification to faith, and resting on Christ; and there is good reason for it, as *1st*, The Lord will have a sinner to know how many he is obliged to Christ, which faith contributes much unto; for faith stands not in the way of the freedom of justification, but rather commends it; for the Lord would have us know, that we hold our life of him; and not to receive him by faith, is an evidence of highest presumption, therefore it is said, Rom. iv. 16. *It is by faith that it might be of grace.* God hath chosen this way, that the freeness of his grace, in pardoning of sin may be seen. *2d*, The Lord by this lets the unbeliever know, that the reason of his own ruin is of himself; there shall not be one believer found, that shall have it to say, that the blame lay on God, or on Christ, because the offer was made to them on condition of receiving it by faith; and they not performing the condition, their guilt is aggravated by their slighting of the offer. It is true, that we are now dealing with them, who down right deny the truth of this doctrine; but, alas, what better are they, who do in their practice deny it, and live senseless and securely under the gospel? We conceive that there are three sorts of persons, that have need of a word to be spoken to them here. 1. Such as live carelessly, and securely, as we just now said, as if God required nothing of them at all; as they were born, they know not how, so they live, they know not how; and when they are pressed to a change of their state and way, they make excuses, partly from the sinfulness of their nature, that they can do nothing, partly from the abundant grace of God, that he must do all. But it will never excuse you, that ye wanted grace, and had a sinful nature; for whom, I pray, can ye blame for it? Ye that trust only in his mercy, if ye continue to do so, shall never get good of it; for he hath said that he will justify and save none but the believer; there

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is none other that hath the promise of pardon; it is not made to any thing that is to be brought forth, or done by your own strength, or by the strength of nature, or of free-will; but God hath laid down this order and method, and made it known that ye should believe, and receive the offer of Christ in the gospel. Renounce your own righteousness, and betake you to Christ's righteousness, otherwise ye cannot on good ground expect to be justified. 2. Others will set about many things that are good, but the work of believing they can never be brought to mind or own; they will make a sort of conscience of prayer, of keeping the church, of reading the scriptures, &c. But to give obedience to the command of believing, they mind it not, they can live and die without it. This was the woful and soul-ruining practice of the Jews of old, as we are told, Rom. ix. They took much pains to come by righteousness, but *they attained it not, because they sought it not by faith, but as it were by the works of the law, for they stumbled at that stumbling stone;* when they had gone part of the way, as it were, and come to the stone of believing, there they fell and brake their necks. Hence there are many who promise heaven to themselves, and think that they have done something for it, who yet never laid hold on Christ for their justification; but let me tell you, that though you could go the greatest length in holiness that ever any did since Adam's fall, it will not avail you, if ye neglect faith in Christ. I say not this to dissuade you from the duties of holiness, God forbid; but to divert you from seeking justification by them; study the duties of holiness, but seek always by all means to be found in Christ, and in his righteousness, and not in the righteousness of your duties, as to your justification. It is true none that have any tolerable measure of knowledge, will profess down right, that they lean to holy duties, yet many are so ignorant, that they cannot distinguish betwixt faith and

and works; and there are not a few, who have a hope of heaven, ſuch as it is, who never knew any thing of the exerciſe of believing. A 3*d* ſort are thoſe who becauſe of ſome common favours that they have received, as evidences of God's care and kindneſs, conclude their juſtification. It may be, ſome have had now and then deep convictions, or have had tears in prayer, or at a ſermon; others it may be have had ſome joy now and then at hearing the word; others will, it may be, dream of ſuch and ſuch heavenly things, and have, as they ſuppoſe, a viſion of them in their ſleep, and ſome joy will follow on it, when they are awaked; others may have met with many deliverances by ſea and land, and God hath dealt well with them, and their children, in external things; but alas, theſe things may befal unbelievers; not one of them, nor all of them together, if there be no more, will juſtify; ye ſhould rather try theſe things, whether they be evidences of ſpecial love or not, by your believing; if they have faith in Chriſt carried along with them, it is well; if ye can ſay, that *after ye believed, ye were ſealed with the holy Spirit of promiſe*, and that your joy followed upon your cloſing with, and reſting upon Chriſt, ye have no reaſon to queſtion it; but where ſuch taſtes go before, and are without believing, they are to be ſuſpected.

Uſe 2*d*, We would commend this to you, as a ground of trial of yourſelves, if ye be juſtified, if ye have ſeriouſly had a ſenſe of ſin, and embraced God's offer of the righteouſneſs of Chriſt, and reſted on it. Make this once ſure, that ye have been ſenſible of ſin, that ye have been beaten from your own righteouſneſs, that ye have fled to Jeſus Chriſt, and cloſed with his righteouſneſs offered in the goſpel; then this will natively follow, that by his knowledge thou art juſtified; his word ſpeaks it out plain to thee. It may be that ſome think this to be a broad mark, and that others will think it narrow; yet it is a ſolid mark, and no other

other thing is or can be a mark, but as it implies this; though some may presumptuously gather from it a broad conclusion, yet it will be found to be as straitning and searching a mark, when well considered, as other marks and evidences are, that we cannot at first so easily lay hold on; and therefore we would say, that it is not every one that thinks he believes, but it is such as really believe, who have this evidence; and for preventing of mistakes, we shall follow this evidence of justification, to wit, faith, to the very rise of it. 1. It supposes a charge and summons, as it were, given to the persons, to appear before God. 2. There is a sentence discovered, standing against them, and over their heads, by the covenant of works. Now what can ye say to these two? Where I desire you not so much to speak your light, as your practice and experience. What a charge, or summons was put in your hands? Have ye read the libel of your sins? and have ye seen the breaches of the law, and your liableness to the curse of God for the same? If so, then, what means the good opinion that many of you have of yourselves? This is even the thing that the apostle saith of himself before his conversion, Rom. vii. 9. *Before the law came, I was alive; but when the commandment came, sin revived, and I died.* That is, before the charge was put in my hand, and I summoned to appear before God's bar, I had a good opinion of myself, and I thought that all was well; but when I came to view the law in the spiritual meaning, and broad extent of it, I saw myself lost and gone, and that conceit fell. These three then usually preceed faith, 1*st*, That a person hath had a good opinion of himself. 2*d*, That this person is summoned or charged to answer at God's bar. 3*d*, That the person is made to pass sentence on himself, as lost and undone, by reason of the law's sentence and curse standing over his head unrepealed. Now how hath it been with you as to these? The most part are quite of another disposi-

ſition than Paul was; they think they are well enough, becauſe they never diſcovered their rotten condition; but try well how it is with you, go in and ſee if ever ye diſcovered in yourſelves. 1. An inclination to eſtabliſh your own righteouſneſs. 2. Were ye ever under a work of the law, humbling you? and 3. Were ye ever in your own apprehenſion loſt? If ſo, then ye are ſuch as Chriſt came to call. 2*dly*, In the next place conſider what ye betook yourſelves to, for anſwering that charge, and for a remedy of that loſt condition; there is no remedy, but the offer of Chriſt's righteouſneſs in the goſpel. Some being charged with guilt, betake themſelves to prayer, and that is well done ſo far; but if ye hold there and go no further, it is not right. It is here, as it was with thoſe, who lived under the law, who, when they had ſinned, made uſe of ſacrifices, and the greateſt part held there, and went no further; whereas the believer looked through the ſacrifices to Chriſt; ſo if ye hold at prayer, and other duties, and go no further, theſe will not profit you. But know ye what it is to go to prayer, and in prayer to go to Chriſt, and reſt on his ſacrifice for your acceptance? I fear there is great ignorance here; the moſt know not what they have done, when they were charged; or, if they did any thing, they prayed; or, if they went any further on, they looked to the promiſe of God's mercy; but that is not far enough gone. How many ſuch are there, who have made their prayer their only interceſſor, and have preſumed to ſtep in on God's mercy, without a Mediator? 3*dly*, Suppoſe that ye have betaken yourſelves to Chriſt, as to the remedy; come on, and try how your union hath been made up with him. Where did ye ſeek and find him? Chriſt Jeſus is to be found in the goſpel, in the miniſtry of the word; therefore that is put in, on good reaſon, in the definition of faith given to us in the catechiſm, *That it is a reſting on him, as he is offered in the goſpel.*

But

But I fear and ſuppoſe that many have another Chriſt (to ſpeak ſo) whom they have gotten without knowing, or making any uſe of the word, or offer of the goſpel, *which is the power of God for ſalvation to them that believe.* *4thly*, Wherewith did ye take hold on him? or how did ye act on him? was it by faith or not? There are many, who act on him, as they think, by prayer, not indeed as the meritorious cauſe, but as the efficient cauſe of juſtification, praying for pity and pardon from him; but this is not to take hold of Chriſt's righteouſneſs by faith. Others think, that if they can love and ſerve him, and pleaſe him with duties, they will engage him to give them pardon; and in this they have (to ſpeak ſo) an underhand covenant of works; they will do ſomething to pleaſe the Mediator, and wherein they come ſhort, they expect that he will make it up, and this is very ordinary in practice. If ye aſk ſome, what hope have ye of juſtification? They will anſwer, through Chriſt's righteouſneſs, and that is good ſo far: but aſk them again, how they will get it? they will anſwer, that they will do what they can or may, and they hope that he will pity them; ye ſhould look upon your own hearts, and ſee whether it be not ſecretly making ſomething of this kind, the ground of your title to Chriſt, and of your juſtification. And yet all this may be, and often is in them that will not ſtoop to the way of grace, nor ſubmit themſelves to the righteouſneſs of God. They will ſpeak of Chriſt's righteouſneſs, and yet they will needs give him ſome compenſation, and ſo come never really to renounce their own righteouſneſs, and to flee unto his, and to preſent it as their defence before God.

There is here ground for all that neglect Chriſt, and do not by faith take hold of him, to look for a moſt dreadful ſentence, and ground for others, who ſeek righteouſneſs through faith, to look for a moſt comfortable ſentence; 1. Then, is this a truth, that

juſtification is through faith in Chriſt? then many of you are not juſtified; and if the Lord prevent it not, ye will never be juſtified; If ſo, then it muſt be a moſt dreadful thing not to believe; if ye would know what is your condition, ye may read it, John iii. 18, 26. *He that believeth not is condemned already, and he ſhall not ſee life, but the wrath of God abideth on him*; and Gal. iii. 10. *As many as are of the works of the law, are under the curſe; for it is written, Curſed is every one that continues not in all things written in the book of the law to do them.* If ye really believed this, many of you would be under horror, to hear what a ſad condition ye are in, even *condemned already*, and having the wrath and curſe of God *abiding on you*; becauſe the word curſeth and condemneth all that are not in Chriſt by faith. This, I fear, belongs to very many, who are altogether ſecure and careleſs, and yet are in reputation amongſt us. And is it not very ſad to be profeſſing fair, to have the offer of life, and to be treating with God about your peace, and yet to be ſtill in the ſtate of enmity with him; ſo that if death were within twenty four hours of you, ye could have nothing to expect, but the ratifying of this ſentence of God's curſe upon you; we are ſure there is as much in this, as might in reaſon put you by all means to ſtudy. 1. To be believers, for without faith ye are never over the borders of God's curſe, which may lay a chace to you, and put you to the neceſſity of fleeing to Chriſt for refuge. 2*dly*, To take ſome pains to try, whether ye be in the faith, as the apoſtle exhorts, 2 Cor. xiii. 5. 'Examine your-'ſelves, whether ye be in the faith, prove yourſelves, 'know ye not your ownſelves, how that Chriſt is in 'you, except ye be reprobates?' His meaning is, know ye not, that this is a truth, that ye are in a reprobate or unapproved condition, except Chriſt be in you; and Chriſt is in none, but in the believer. If ſo, ought ye not to try yourſelves, if ye be in the faith,

faith, if ye be believers. There is no ordinary way to obtain the ſure and comfortable knowledge of it but by trial; and if ye be not believers, is there not reaſon, and is it not of concernment, to endeavour by trial; to come to the knowledge of it? As this is ground of terror to the unbeliever, ſo it is ground of notable conſolation to the believer, who, if he were even put tô the reckoning with Paul, *I was a blaſphemer, a perſecutor, injurious*, yet here is hope for him, that he ſhall be found in Chriſt, not having his own righteouſneſs, but Chriſt's; believing in Chriſt will obtain juſtification to ſuch a perſon; his righteouſneſs taken hold of, and put on by faith, is as pleaſing and acceptable to God, as the unrighteouſneſs of the ſinner is diſpleaſing to him. This was it that made David to ſing ſweeetly, Pſal. xxxii. *Bleſſed is he whoſe tranſgreſſion is forgiven, whoſe ſin is covered; Bleſſed is the man to whom the Lord imputeth no iniquity*; to wit, through the imputation of Chriſt's righteouſneſs; as the apoſtle clears, Rom. iii. As the firſt branch of the uſe ſhews the neceſſity of faith, for ſending ſinners to Chriſt, ſo this branch is a ſweet motive to draw them to him; and if there were more ſenſible ſinners amongſt us, whoſe own righteouſneſs miſgives them, and who are brought to that paſs, that the *jailor* and *Peter's hearers* were in, crying out, *what ſhall we do to be ſaved*? This word, *believe in the Lord Jeſus, and ye ſhall be ſaved*, would make them come in cheerful, as he did, from the brink, not only of temporal, but of eternal death.

2*dly*, Conſider theſe words, as they hold forth the object of juſtifying faith, as to it's object, and effect, and in it's concurring to produce this effect; and here there are miſtakes, and errors, both in the doctrinal and practical part of all theſe. 1*ſt*, The object of it then is him, *Jeſus Chriſt*, the knowledge *of him*, or the faith of him, or faith in him, as other ſcriptures have it: Or, looking more nearly to the words, it is

faith

faith in him, as ſuffering, as ſatisfying for ſin, as in foul-travel, bearing our iniquities. Hence *obſerve*, that Chriſt Jeſus his righteouſneſs held forth in God's promiſe of free grace, is the native and proper object, that ſaving and juſtifying faith takes hold of, and reſts upon; or to the ſame purpoſe, the ſaving grace of faith that juſtifies, is that faith that does peculiarly apply and reſt upon Chriſt Jeſus, held forth in God's promiſe in the goſpel, as the righteouſneſs of a ſinner that believes on him. Hence the prophet calleth it here, not knowledge more generally taken, but the *knowledge of him*, and that as he is held forth in this chapter, to wit, as ſurety for ſinners, and ſuffering for their debt. This will be clear, if we conſider all thoſe ſcriptures, that make offer of the pardon of ſin; for it is offered not on the condition of faith, in a more general notion of it, but on condition of faith *in him*; ſo Rom. v. 22, 24, 25. 'The righteouſneſs 'of God, which is by faith of Jeſus Chriſt, unto all, 'and upon all them that believe: being juſtified freely 'by his grace; through the redemption that is in Je-'ſus Chriſt, whom God hath ſet forth to be a propi-'tiation through faith in his blood.' Rom. v. 1. 'Being juſtified by faith, we have peace with God, 'through our Lord Jeſus Chriſt.' John i. 12. 'To 'as many as received him, he gave power to become 'the ſons of God, even to as many as believe in his 'name;' where the faith that hath the promiſe of juſtification, and the privilege of adoption annexed to it, is called the *receiving of Chriſt, and believing on his name.*

It may alſo be cleared, and confirmed by good reaſon. 1. Faith does not juſtify as it is conſidered in itſelf as an act, but as it relates to, and unites with Chriſt, as the meritorious cauſe of juſtification. 2. Neither does faith juſtify as it looks to every object which the word holds forth, but as it reſpects Chriſt, offered in the goſpel, whom it receiveth; becauſe there

is

is no other thing that can bear the ſoul's weight and burden; therefore he as offered in the goſpel muſt be the object of faith, as it is ſaving and juſtifying. 3. The terms of the covenant, and God's offer clears it alſo: for God's offer of juſtification is not on theſe terms, that a ſinner ſhall believe his word in the general, but that he believe on his Son whom he hath ſent, and receive him, as thoſe ſcriptures cited before, to wit, John iii. 16, 18. and Mark xvi. 16. ſhew, where the terms are ſet down, whereon God offers life to ſinners. 4. If we could imagine a man to have all knowledge, and all faith, if faith act not on Chriſt as Redeemer, and Surety for ſuch as come to him, it will not avail us, nor be counted to us for righteouſneſs, which may alſo confirm this truth.

The uſes of this doctrine are ſuch as ſerve both to clear the nature of faith, and to direct us in our practice.

The *1ſt uſe* then ſerves, to clear the truth. As the Papiſts corrupt many truths, ſo they corrupt this truth, concerning the nature of juſtifying and ſaving faith, in theſe *three*, *1ſt*, In the *object*. *2dly*, In the *ſubject*. *3dly*, In the *act* of it. As for the *object* of this faith, they make it to be every thing that God reveals, and ſometimes they take in their own *traditions*: The reaſon is becauſe they give not faith a cauſality in juſtification, nor the capacity and place of a thing, acting on Chriſt peculiarly, but take it in as a common grace, or at the beſt, as a grace that is radical, and gives life to other graces, but never as taking hold of Chriſt's righteouſneſs, which quite overturns the way of juſtification through faith in him; for faith that layeth not hold on his righteouſneſs cannot juſtify; and their making the object of faith to be ſo broad, doth enervate both the immediate merit of Chriſt's righteouſneſs, and the exerciſe of faith on it. *1ſt*, Then we grant that there is an hiſtorical faith requiſite, as to the whole word of God; yet we ſay that

that the faith that juſtifies, is properly that faith that ſingles out the righteouſneſs of Chriſt, and takes hold of it; ſo that it is not our believing, that the world was made, that there will be a day of judgment, nor our believing that a Saviour, of ſinners is come into the world, and hath ſuffered, *&c.* that juſtifies; but it is a cloſing with, a receiving of, and reſting on that Saviour, a ſingling out of the promiſe that makes offer of him; (as for inſtance where it is ſaid, *If thou believe on the Lord Jeſus, thou ſhalt be ſaved*) and pitching on that, and reſting on him held forth in the promiſe; faith gives the ſoul footing here, whereas before, it's caſe was very deſperate. 2*dly*, We may clear what we are to look to, as the object of juſtifying and ſaving faith, by our putting in theſe *three* words, or expreſſions in the *doctrine*, to wit, *Chriſt Jeſus his righteouſneſs held forth in the promiſe of God's free grace in the goſpel*; and which are needful to be taken in, though it be not always neceſſary, that we be explicite in the embracing of them. 1. There is need of taking in *Chriſt's righteouſneſs*, becauſe it is our defence at the bar of God's juſtice; even as a debtor whoſe debt the Surety hath payed, hath that to anſwer when he is charged for it, that his Surety hath payed it. 2*dly*, There is need to take in this, *held forth in God's promiſe in the goſpel*, becauſe though Chriſt be the object of juſtifying faith, and his righteouſneſs be the ground of the ſoul's defence before God, yet God's promiſe muſt be looked on by faith for the making uſe of Chriſt, and his righteouſneſs, and as a warrant to reſt on him, and to expect juſtification through him. And thus faith hath Chriſt's fulneſs, or his full and compleat ſatisfaction for righteouſneſs, and God's faithfulneſs impledged, that the believer ſhall be accepted through it; and it is on his ground, that faith ſometimes looks on God as *able* ſometimes as *faithful*; Therefore it is ſaid, Heb. vii. 25. *He is able to ſave to the uttermoſt*; and Heb. xi. *Sarah*

xi. *Sarah judgeth him faithful who had promised:* Whereupon there is a closing with the offer in the promise, and a looking to obtain that which is promised as if they had a righteousness of their own; and this the apostle calls *the law of faith*, Rom. iii. 27. because to justification there is beside the payment of the debt, a law declaring the man to be absolved, requisite; and the sinner having God's offer and promise, that upon his accepting of Christ's righteousness he shall be justified, instructs, that his debt is paid by his Surety, and that therefore he ought to be, and is accordingly absolved; and tho' God's promise be not so properly a law, yet the apostle calleth it so, and it is a solid defence to the soul that is fled to Christ, who may thus reason, I have no righteousness of my own, but Christ's righteousness by proclamation is offered to me in the gospel, and I have heartily received it, and God is faithful to make good his promise to me; and this looks to Christ as he is revealed in the gospel. 3. There is need to put in this word, *The promise of God's free grace*; because hereby the sinner is made to see whence the promise came, and of what nature it is, and gives ground to take hold of the promise, and of that which is made offer of in it. The promise is of free grace; therefore is called the covenant of grace; so Ro. iv. 16. *It is of faith, that it might be by grace, to the end the promise might be sure to all the seed:* For if it were not of grace, the sinner would never think himself sure, nor would he know if such a sinner might take hold of such a promise; but considering that the promise is of grace, and his acceptation is of grace, as is often repeated, Eph. i, ii, and iii *chapters*, these *three* are the great warrant that a sinner hath to rest himself on, a compleat Mediator; a faithful God promising to answer all grounds of fears, doubts, and jealousies, and free grace which answers all charges that may come in to hinder his closing with, and his resting on the pro-

miſe; for if it ſhould be ſaid, how dareſt thou lay hold upon the promiſe? the anſwer is, It is free, it is not *the mount that may not be touched*, but it is *Jeſus the Mediator of the new covenant*, &c. It is grace that is the riſe, the end, and the condition of it. Theſe are the *three* on which faith yields itſelf to Chriſt, and which are the object of it, on which it dare hazard; and on which it does hazard; and theſe *three* are revealed in the goſpel of the grace of him that is faithful, and cannot deny himſelf. May we not then ſay, O! ſinners, if ye will believe that you have a good reſting-place, *a ſure foundation*, *a tried corner-ſtone*; as it is, Iſaiah xxviii. cited Rom. ix. where the apoſtle hath it, *He that believes on him ſhall never be aſhamed*, there is a ſufficient Surety, a full Mediator, there is a faithful God, that will keep his word, and there is a free covenant and promiſe, ſofter for a bruiſed ſoul to roll itſelf over upon, then any bed of the fineſt downs is for a weary and crazy body; this is a *Chariot paved with love for the daughters of Jeruſalem*. Single out Chriſt from all that is in the word without ſlighting any part of it, and believe in him, and reſt upon him; let him have more weight placed upon him than ye do on any thing elſe beſide; he is able to bear it, and God will never be diſpleaſed with you for ſo doing, but will keep his word to you that do betake yourſelves, or that have betaken yourſelves to him; *He that believeth ſhall never periſh nor come into condemnation*. O! know what a ground ye have to reſt upon, it is even the ſubſtance and marrow of all the word of God; ye have Chriſt and his fulneſs, God and his faithfulneſs, grace and its freeneſs; and are there ſuch *three* things beſide? Or is it imaginable, or poſſible that there can be any beguile, or failure here? Spare not then to lay the weight of your ſouls upon it, let it be the foundation of your peace, and let it anſwer all charges that may be, whether for many, or for great and grievouſly aggravated ſins; only by faith take

take hold of this righteousness, and rest upon God's faithfulness and free promise, to make it forth-coming to you; but upon the other side, O! how greatly will it aggravate your guilt, that had such a remedy in your offer, such a *tried corner-stone, elect and precious*, to rest upon, and yet ye made no use of it. Let me exhort, beseech, and even obtest you, *That ye receive not this grace in vain;* but as Christ is laid *for a sure foundation*, so come to him, and build upon him, that ye may not *be ashamed* in the day of the Lord, when all that believe not, how presumptuously soever they may hold up their heads now, *shall be ashamed and confounded, world without end. O! happy*, thrice happy will they all be found to be then, *who have trusted in him.*

SERMON LX.

ISAIAH LIII. *Verse* 11.

Verse 11.—*By his knowledge shall my righteous Servant justify many, for he shall bear their iniquities.*

THE knowledge of Christ was wont to be much thought of by the people of God, and to be in high estimation among them; and we may say, it was deservedly so; considering that it is by his knowledge, that justification was derived to them, and is derived to us. This is that which the Lord is clearing by the prophet here, to wit, how the benefit of Christ's sufferings and purchase may be derived, and communicated unto a sinner; which these words (tho' but few) are purposely made use of, to clear even that his sufferings should not be in vain, but that he should see a seed, and tho' that seed should not be *all* men, yet they should be *many*; and the way how these many should come by the benefit of his suffering is also held forth; and that is, *by his knowledge*,

who is the righteous ſervant. We ſhewed you, that this doth upon the matter look to faith, and is meant of it, and confirmed it by other parallel ſcriptures, which ſay, that *through faith in him, all that believe are juſtified:* We came alſo to ſpeak of this faith which juſtifies, and did propoſe *five* things to be ſpoken of concerning it, (and indeed if any thing be of concernment, this is, if a right to Chriſt and his purchaſe be of concernment, then ſure it muſt be of concernment to know, how we come by that right.) 1. The neceſſity of it. 2. The object of it. 3. The act of it. 4. The effects that flow from it. 5. The manner of its concurring in the attaining of juſtification. We ſpoke of the *firſt*, to wit, of the neceſſity of faith, and ſhewed, that tho' there be a full ſatisfaction laid down to merit and procure juſtification, yet it is applied to none but to believers, and not till they believe.

2. We ſpoke alſo to this, that faith, as it juſtifies, looks not to all the word of God, as its object, but mainly and principally to Chriſt, and to the word only, in ſo far as it holds out Chriſt in the promiſes and offers of God's grace, as it is here called the knowledge of him, or faith in him.

We now proceed to hint a word for clearing of a *queſtion*, and it is a new and very late one, to wit, whether juſtifying faith lays hold on Chriſt as a Saviour and prieſt only, or whether it lays hold on him not only as a prieſt to ſave, but alſo as a king to command? Tho' this doth not look at firſt bluſh to be of any great moment, and that ſuch an inconſiderable-like difference is not to be ſtood upon; yet we ſhall find, that this laſt wants not its own influence on altering the common and ordinary, and (as we conceive) the ſolid received doctrine, concerning the way of juſtification, if we ſhould admit it. And therefore we anſwer the *queſtion* from the *text:* that Chriſt conſidered as ſuffering, and bearing our ſins, and ſo as offering

offering himself in a sacrifice, is the object that justifying faith, as such takes hold of; therefore the connexion of these two is clear in this *verse*, *He shall see of the travel of his soul and be satisfied; and by his knowledge shall many be justified;* and again it is subjoined, as the reason why many shall by faith in him be justified; *because he shall bear their iniquities.* By the knowledge of him that offered himself in a sacrifice, many are justified; and many are justified, because he bears their iniquities; which will infer this, that faith considers him as satisfying for the iniquities of his people, in its acting on him for justification, and pardon of sin. It is true, Christ's offices are not divided, and it is not true faith, if it take not hold of him, in all his offices; but as there are several evils in us, which his offices do meet with, and are suited unto, so should faith take hold of them, and make use of them for curing and removing of these evils. He is King, Priest, and Prophet; and faith takes hold of him as a King to command, and subdue us to himself; as a Prophet, to illuminate us, and cure our blindness; and as a Priest, to satisfy divine justice, and to procure the pardon of sin. As we are not to separate, so we are not to confound these; we use not to say that Christ as a Prophet doth justify us, nor that as a Priest he doth illuminate us, no more should we, nor can we well say, that as a King he satisfied justice for us. The same blessed God is wise, righteous, holy, faithful, just, merciful, *&c.* yet he is diversly considered in respect of our conceiving and making use of him, according to our need; so it is here. For clearing whereof, observe these things; 1. The scriptures speaks of, and points Christ out in his sufferings, as the object of justifying faith, Rom. iii. 25. *Whom God hath set forth for a propitiation through faith in his blood;* where the blood of Christ, and he as suffering is proposed as faith's object; so, 1 Cor. i. *We preach Christ crucified.* 1 John ii. *We have*

have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins; where he is held forth in his sufferings, as the propitiation that faith layeth hold on, John iii. 14. *As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, that whosoever believeth on him,* &c. where Christ lifted up, and as dying on the cross, is made the object of justifying faith; even as the brazen serpent, lifted up, was the object that they looked to, when they were stung and cured. 2. It is also clear from the law's libelling and charging us for the debt of our sin, that makes us liable to condemnation; and faith being the mean of our justification, and absolution from the debt, it must needs look to the Surety's paying our debt, and so answering the charge, which was done in his death; for he paid our debt, satisfied the penalty of the law, and came under the curse in suffering death; as is clear, Gal. iii. 10*th verse* being compared with *verse* 13. So Rom. viii. 34. 'Who shall lay any thing to the charge of God's 'elect? It is God that justifies, who shall condemn? 'It is Christ that died;' which is brought in as faith's answer to the charge; the charge cannot be denied, for we are guilty of so many sins, and therefore liable to condemnation; but faith faith, Christ hath died: It proposes him dying as a satisfaction for answering the charge, and for obtaining of absolution. 3. Christ as suffering and satisfying justice is our righteousness, and therefore must be the object of faith, as it is justifying; whereupon it pleads an absolution before the throne of God; so that when we come to plead and found our defence before God's throne, it is not on this, that Christ is a king, and hath subdued us, but it is on this ground, that he is our Priest, and hath satisfied divine justice for us, and paid our debt, and procured a discharge to us. So the apostle speaking of Christ's sufferings, Col. ii. says, 'That he blotted out the hand-writing of ordinan-'ces that was against us, and took it out of the way,

'nailing it to his croſs.' It is Chriſt as ſuffering that is the ground of our peace; and therefore faith as juſtifying muſt ſo conſider him. Tho' we deſire to move nothing needleſly, yet laying it once for a ground, that juſtifying faith lays hold on Chriſt as a King, this will follow as a conſequence, and as we ſuppoſe, as a reaſon, that our obedience to Chriſt as a King, hath the ſame influence, and the ſame cauſality in our juſtification, that faith's reſting on Chriſt's ſatisfying for us as a prieſt hath; becauſe as Chriſt's prieſtly office gives us a warrant to reſt upon him for juſtification, ſo would his kingly office, (if it were the object of juſtifying faith as ſuch) when taken hold of for our obedience. We have touched on this *1ſt*, That ye may ſee the warrantableneſs of this doctrine which is received in the churches of Chriſt, and that ye may conſider Chriſt as *the High-prieſt of your profeſſion*, and plead juſtification from his ſacrifice, acting faith upon him accordingly. *2dly*, That we may put a bar againſt the introducing of juſtification by works, under one pretext or another, how ſpecious ſoever, ſeeing the ſcripture ſo directly oppoſes faith and works in our juſtification; for if we once admit that Chriſt, as a King, is the object of juſtifying faith as ſuch, it would overturn the diſtinct way of faith's acting upon Chriſt's righteouſneſs, for anſwering the charge put into the ſinner's hand by the law; and when the ſoul hath a charge for ſin, would put it to look what obedience it hath given to Chriſt, as a King, to anſwer that challenge or charge by, and would in the ſame manner alſo put the ſoul to gather the ground of its peace from the one as well as from the other, that is, both from Chriſt's righteouſneſs, and from its own obedience, not only as an evidence, but a ſocial cauſe, or not only to its own ſenſe, but as to the effect.

We come now to ſpeak of the *act* of faith as juſtifying, called here *knowledge*, and the *knowledge of him*, to ſhew that it points at juſtifying faith; for if it were not

ſo, it were the ſame with common knowledge, whereby we believe any hiſtory of the Bible; but this being juſtifying knowledge, it muſt be knowledge of another kind. We ſhall here clear, 1*ſt*, Wherein the act of juſtifying faith conſiſts. 2*dly*, Remove ſome miſtakes about it, and make ſome uſe of it.

For the *firſt*, we ſuppoſe there are theſe *four* requiſite in, or to juſtifying faith, though not always in the ſame degree. 1. That there be a diſtinct knowledge in ſome meaſure of the object; an antecedent that faith preſuppoſes, and for which cauſe faith has the name of *knowledge* here and elſewhere in ſcripture, the antecedent being put for the conſequent; for faith hath always knowledge with it, though knowledge hath not always faith. 2. That there be an aſſent to the thing known; as when we know that we are ſinners, and that it is the blood of Chriſt that muſt cleanſe us from ſin, we muſt aſſent to the truth of theſe, as Chriſt ſays, John viii. *If ye believe not Moſes his writings, how ſhall ye believe my words?* If ye aſſent not to the truth of that he hath written, how can ye believe my ſpeaking? Both theſe are in the *underſtanding*, and if there be no more, this makes but hiſtorical faith. 3. When the ſoul knows it is a ſinner, and under the curſe, and that Chriſt is a Saviour, and that there is ſalvation to be obtained by ſuch a mean, and that he is an able Saviour, and hath *aſſented* to the truth of theſe. There is a *conſenting* of the heart to that truth conditionally propoſed, and made offer of, that is, to receive Chriſt as he is offered in the goſpel; which in ſcripture is called a *receiving* of him, John i. 12. *To as many as received him*, &c. And this is an act of the *will*, reſpecting Chriſt as offered, and a price propoſed that will make the ſoul happy where faith accepts. 4. There is a reſting on Chriſt received as a great price, which is alſo an act of the heart, or will, called in ſcripture a *committing ourſelves to him*, *a leaning on him*, or *rolling ourſelves*

selves on him; which we conceive to be the same that Paul hath, Philip. iii. 9. *That I may be found in him:* When the soul places its safety here, and trusts to Christ's righteousness alone, as contradistinguished to its own. These two last acts are properly the essence of faith as justifying, and they are well held forth in the catechism, where faith is described to be *a saving grace, whereby we receive and rest upon Christ as he is offered in the gospel.* We shall illustrate it in a comparison made use of before to this purpose. Suppose there were a number of rebels, that had incurred the prince's displeasure, and were guilty of treason by the law: Suppose also the prince's son, or some courtier hath satisfied for them, and procured their pardon and peace, upon which there comes out a proclamation, that if they will submit, and yield themselves, and lay down their arms, they shall be pardoned, and admitted to friendship, as if they had never rebelled. These rebels must know, 1. That there is an act of favour past, and a proclamation made on such terms. 2. They must have a general faith and assent to the thing, and that there is no question but such a thing is done. 3. There is a consultation of the understanding with the will, whether they will admit of, and receive it, and trust themselves to it. And then, 4. There is the heart's consenting to accept of the offer of grace, on the terms of the proclamation, and a resting on it, which is a trust of their defence to it, that if ever they should be called to an account, they will make use of such an act of grace, and of the proclamation for their defence and safety, and trust to it, and to his faithfulness who made the proclamation, believing that he will fulfil his word and promise. It is just so here, in a sinner's acting faith for justification. We may instance and illustrate it also in the example of the prodigal, wherein we may find something of all this. When he had been in the height of his distraction and madness, in his natural condition, it is said, *he came*

to himself, he knew and believed that there was meat enough in his father's house, and resolved to go home; upon his knowledge follows his resolution, and his will consents, *I will arise and go*, which supposes his faith of an offer of meat, on condition of his going; and then there is that whereon he grounds his defence, *I will say, Father, I have sinned;* I will disclaim all, and betake me to thy grace, implied in the word *Father;* he resolves to fix his defence on this ground, and upon this comes home.

More particularly, 1. Knowledge of the object rested upon is necessary, Rom. x. *How can they believe on him of whom they have not heard?* It is not possible we can believe what we know not. And as every other step hath some doctrinal mistake, and some practical, so hath this. The doctrinal mistake is that error of Papists, unworthy to be refuted; they say there is no knowledge requisite to faith; yea, some of their prime men have said, that faith is rather ignorance than knowledge; but surely then faith would not be called knowledge, if it might rather be defined ignorance; but this they maintain to keep the people in ignorance of the gospel, and it is the ground of many more errors, and much delusion: It is even as if a blind man could go well in a slippery place where are many pits; for knowledge is no less necessary to faith, than eyes are to such a man. The practical errors in this are such as we find in many of you, who think ye can believe well; but ask, and put you to it, ye cannot tell what.

2. There is an *assent* requisite to the object known, which is what we call *historical faith*, and this is to be confirmed in the general truths contained in the gospel, as that Adam was made according to God's image, that he fell, and brake the covenant of works, and made himself, and all his, liable to God's curse, that we are by that covenant under God's curse, that Christ Jesus the Son of God, according to the covenant

nant of redemption, entered himself Surety for the elect, that he really died and payed their debt, that his purchase is made offer of in the gospel, and that according to the covenant of grace, there is a real absolution from sin, and an eternal happiness to be had at the great day, through embracing of him. There must be an assent to the truth of these things; for it is impossible, that they who think not themselves sinners, and that mind not a day of judgment, and a reckoning, will ever close with Christ, and depend on his righteousness. I fear there are but few hearers of the gospel that come the length of devils in believing, and yet all will needs be accounted Christians. We would here upon the one hand disclaim the Popish error, that placeth all the essence of faith in the understanding, which is somewhat strange, seeing they scarce think knowledge of the thing to be believed necessary; the reason is, because they know, or at least own nothing more of the concurrence of faith in justification than obedience to a commandment; they think it is a duty and obedience to a commandment to assent to any truth, therefore they take this general historical faith to be the only faith, as they take holiness to be the only ground of their peace, when they are called to an account; and thus faith, as a part of their holiness comes in, but they admit of no particular respect to faith's taking hold of Christ's righteousness, as the immediate ground of their peace: Upon the other hand, we would seclude the vain faith of many professors, who some way believe all that is in the Bible, so as they question nothing therein; they know no other faith but this; yet if this were justifying faith, the devils should have it, *for they believe and tremble*, they believe there is a God, that Christ is the Son of God, that they that believe shall not perish, that God is faithful, &c. But this historcal faith is not enough, 1*st*, Because (as I just now said) it may be in reprobates and devils. 2. Because the scripture

expreſly differenceth this ſort of faith; from ſaving faith, many were called believers, to whom Chriſt would not commit himſelf, as it is, John ii. 24. For, though they believed it to be truth which he ſpake, yet they reſted not on him; ſo in the parable of the ſower, Matt. xiii. there are three grounds that receive the ſeed, which imports, in two of them at leaſt, a kind of believing, but the fourth ground is only good. 3. Becauſe this faith acts upon every revealed truth alike, and aſſents to all paſſages recorded in the Bible alike; as well on, and to that, Paul *left his cloak at* Troas, and the like; as that, *this is a faithful ſaying, that Chriſt came into the world to ſave ſinners*, and ſuch like; but according to that ground formerly given, faith, as it juſtifies, acts on Chriſt only; and therefore this bare aſſent to the truth of the word cannot be juſtifying faith, becauſe it acts no otherways on Chriſt, than it doth upon other things. Ye ſhould therefore know a difference in your practice betwixt theſe two, the crediting the truth of a thing, and your actual receiving, and reſting upon that truth; as for example, a man propoſeth marriage to a woman, and ſhe believes that he is in earneſt, and not in ſcorn, yet there is a great difference betwixt that and her actual conſenting to marry him: So it is here, the man may believe that Chriſt doth really make offer of himſelf to him, and yet be far from cordially receiving of him. Or take it in the example made uſe of before; ſuppoſe that ſome of the rebels we ſpake of, believe the proclamation to be a truth, yet thinking it hard to be under the bands of government, they do not embrace it. If it be objected here, that the ſcripture often calls juſtifying faith a believing *that Chriſt is the Son of God*, which is no more than this aſſent of the judgment, or hiſtorical faith; for anſwer, it ſhould be conſidered of whom the ſcripture there ſpeaks. 1. It is of Jews for the moſt part, who had the faith of the Meſſiah generally among

among them; and no queſtion, the believers of them, ſuch as the proſelyted Eunuch, Martha and Mary had the faith of the Meſſiah ſatisfying divine juſtice, and of their juſtification through his ſatisfaction; but the great queſtion of the Jews was, whether Jeſus the ſon of Mary was the Meſſiah or not; and it being revealed, and believed that he was, the other followed; they willingly reſted on him, to ſay ſo, as the Meſſiah. 2. Believing of Chriſt to be the Son of God doth not exclude, but include their conſenting to the receiving of Chriſt, but it holds forth alſo their aſſent to, and perſuaſion of that truth that was then debated, that he was indeed the promiſed Meſſiah, and the Son of God, for the devils confeſſed him to be the Son of God; and none will ſay, but there was more in their believing him to be the Son of God, than in the devils believing it, who never believe unto ſalvation as they did. 3. Conſider that as ſometimes knowledge is put for faith, ſo this aſſent may be put for faith where yet more is implied in it, eſpecially conſidering that, Rom. x. faith is called faith of the heart, *with the heart man believeth.*

For the 3*d*, to wit, the *receiving act* of faith, which differs from the former, as we ſhewed in the examples hinted at before, it looks to the covenant of redemption betwixt Jehovah and the Mediator, it accepts of the terms of the covenant, as they are propoſed in the goſpel, and conſents to the ſame; and as God propoſes the righteouſneſs of Chriſt, it ſubmits to it; which Paul, 1 Tim. i. calls a *ſaying worthy of all acceptation*, to be welcomed and believed as ſuch; and the believers mentioned, Heb. xi. are ſaid *not to have received the promiſes, but to have ſeen them afar off, and to have embraced*, or ſaluted *them.* This receiving is no phyſical or natural act, as if we were to receive ſuch a thing by the mouth, or bodily hand; it is an act of faith in the heart, proportioned and ſuited to this ſpiritual agreement, or marriage propoſed in the covenant

covenant of grace; and it is like a man consenting to a civil bargain, or like a woman's consenting to marry a man.

The *4th* and last act, is *a resting on him*, which is still the same faith, but another act of it. Not as if there might be a receiving, and not resting, or a resting and not receiving; or as if we were to difference them in respect of time; but faith is said to receive, as it respects the gospel-offer of Christ, and his satisfaction; and it is said to rest or rely, as it respects Christ and his satisfaction, the thing offered and received, with regard to the charge to which it is liable. It is here that it rests, and to this it betakes itself, as to its defence, when challenged. It is difficult to difference these two, or peremptorily to say, whether Christ's righteousness be received, or rested upon; yet it is made our defence, because it is closed with, and we make them two acts of the same faith, though it is hard to make the one of them to be the effect of the other, or the one of them to be antecedent to the other, in respect of time at least; as a proclamation of pardon being made to rebels, they say this proclamation gives a freedom from the law's pursuit, because they have embraced it; and these rebels make that the ground, if ever they be challenged, whereupon they found there defence; they have this to depend on, and upon this they rest: Though none of these acts can well be said to be before, or after the other in respect of time. For clearing of this a little more, consider that this resting may be looked on either *passively*, or *actively*; *passively*, in respect of the believer's acquiescing in Christ, and assuring himself that all shall be well; this is not that act of faith that is called for to justification, but supposes the person to be justified, for he must be justified e'er he can rest, or acquiesce in it: *actively*, in respect of our resting on him that we may be justified, as the apostle hath it, Gal. ii. 16. And this, Isaiah v. 6. is called a

taking

taking hold of God's covenant. It is an actual committing of ourſelves to him, that we may obtain peace, or a leaning on him; as ſuppoſe one was to reſt upon a ſtaff; it doth not only imply the effect, his having of eaſe, but alſo and firſtly, his leaning to or reſting on it, in order to eaſe; therefore it is ſaid, Mat. xi. 28. *Come unto me all ye that are weary and heavy laden, and ye ſhall find reſt.* The act that juſtifies is this laſt and active act; the act of coming, or leaning, or reſting; and the paſſive act of acquieſcing, or aſſurance is that which follows upon it, as a fruit and effect of it; and thereby we humbly conceive, that it is not ſafe, to define juſtifying faith by *aſſurance*, or to ſay that wherever faith is, there is aſſurance. It is rather a reſting on Chriſt that we may have reſt, and a ground of defence, and reaſon to be propoſed, if we ſhould be charged with the debt of ſin.

The *Uſes* are, *firſt*, To remove the difficulties; as namely, it may be aſked here, is there no confidence nor aſſurance in this active act of faith which is the eſſence of it? We anſwer ſhortly, there are *three* ſorts of confidence pleaded for, that are far from the nature of faith, and yet faith wants not its own confidence and aſſurance, if it be taken in a right ſenſe. The 1. is for a man to believe, that Chriſt died for him in particular, at the firſt hand, and to think that he hath no more to do, but to believe that Chriſt died, and ſuffered for him, and that thereupon he is juſtified; for this layeth a ground for univerſal redemption againſt the current of the ſcriptures, and can never be a ground of intereſt in Chriſt's righteouſneſs; it ſuppoſes that to be done already, and admits not the ſoul, to concur by believing for coming to the application. And yet this is very rife amongſt people, I believe that Chriſt died for me, and ſhed his precious blood for me; and ſo long as they can maintain this preſumption, and not ſuffer themſelves to admit of any debating, and queſtioning, whether they

they have ground and reason for it, or not, they think they have faith enough. But this is no act of faith, nor of the nature of true justifying faith, which is to take hold of Christ offered, that we may come to be absolved through him; therefore, whenever the scripture puts us to believe, it commands us to take hold of Christ offered, and not at first hand to believe, that he died for us in particular. I suppose many are carried away with this presumption, that will to their cost at last find it to be otherways. 2. Others think that all faith consists in this, to believe that God loved them from all eternity, and that they are already justified, which is the Antinomian way. They believe not that *they may be justified*, which was Paul's way, Gal. ii. 10. but they believe that they *are* justified. And this also presupposes an universal redemption, and to press it upon you, were to bid you all believe that God hath loved you, and pardoned you from all eternity, which were to bid you believe a lie; for we know well from the scriptures of truth, that God hath not loved all from eternity; and yet this is the faith that many of you presumptuously practise. We are naturally some way Antinomians, Papists, and Arminians in our practice; and the way of error is more consistent and current with our nature, than the way of truth. But, O! presumptuous hypocrites, will you daringly and without any ground, believe God's love to you? God shall shake you out of that confidence, and blow upon it, and make it to vanish. Ye cry out on them that live in error yet ye practise these same errors (to speak so) as fast as ye can. We cannot by much preaching get you brought to the knowledge of the truth, but ye can drink in error e'er ye hear of it; and it will ruin your souls, if grace prevent not; and many of you shall find that thus you have destroyed yourselves. A 3*d* sort of rotten confidence is that which some have, who cannot say they are for the time justified, yet they have a persua-

sion

sion to get heaven, and to be justified e'er they die, or that at death they will be sure of it, and they know well they shall not despair. This is also naughty presumption, and continued in, as hazardous as utter desperation, and killeth more souls than despair doth; for such rest quietly in their hope of being freed from wrath, and having their peace made with God, and yet never go to Christ to have it done. This is like that man's presumption, that says, tush, *I shall have peace, though I walk in the imagination of my own heart*, God is gracious and merciful, and I hope he will not be so severe as he is called.

Yet 2*dly*, We say that the right exercise of faith wants not it's own confidence, comfort, and assurance, when taken in a right sense, much whereof is attributed by some to the definition of faith; for some mistake faith, and others are mistaken, or misunderstood in their speaking of faith; some divines that write of faith, speak of it's being an assurance, designing it at it's height; yet generally they take in, and presuppose the active act of faith, resting on Christ; others define it by these two acts, a receiving of, and resting upon Christ; therefore we would never conceive of them, at least of many of them, as making this assurance to our sense to be essential, and absolutely necessary to the being of justifying faith; much less would we think, that they misunderstand and pass by the true acts of receiving and resting upon Christ; only some of them having to do with Papist's, who place faith in the understanding, add an assurance of faith to the former acts; in which we say there is a ground of confidence, or a conditional assurance; upon supposition that souls receive Christ, and rest upon him, they may be confident, that that is a ground that will not fail them, they may be confident, that he will not deceive them; a confidence in this, that they may step to, or lean upon Christ, and not fear that he will fail them, or that they may without all fear of

hazard caſt themſelves on Chriſt; therefore he is called a *tried*, *elect*, *precious Corner-ſtone*, *a ſure Foundation*; and indeed that is no ſmall ground of confidence, that when a ſoul comes to Chriſt by believing, it may be ſure he will not fail it. 2*dly*, Being ſure that we have committed ourſelves to Chriſt (which ſuppoſes faith's being put to exerciſe and practice) there may be a confidence in this reſpect, we may be ſure he will not fail us in particular. 2 Tim. i. 12. *I know in whom I have believed, and that he is able to keep that which I have committed to him, and that, I ſhall not be aſhamed*; he puts both theſe together, I know that he is able, and that he will not fail me, I ſhall not be aſhamed; ſo Rom. viii. *I am perſuaded that neither death, nor life*, &c. *ſhall be able to ſeparate us from the love of God that is in Chriſt Jeſus*; if ſouls have received the offer, they may be ſure it will not miſgive them. 3*dly*, Add, that this actual, or active reſting on Chriſt may be ſeparate from the ſenſe of it, or from the paſſive act of faith, or quietneſs that follows on reſting on Chriſt; for there is a reſting on Chriſt, which is very faith itſelf, and not the effect; *come and ye ſhall find reſt*; coming is before finding of reſt, to our ſenſe at leaſt; we are not to knit this paſſive reſt, with the other active act of reſting, as if it were impoſſible to reſt on Chriſt without preſent ſenſible eaſe; beſide, it is this active reſting that gives us right to Chriſt, and not the paſſive, Gal. ii. 16. *We believed that we may be juſtified*; this neceſſarily goes before our believing that we are juſtified.

To cloſe with a word of more particular uſe, let me exhort you to lay leſs weight on your bare thinking that ye believe, on your preſent ill grounded hope and peace; aim, and endeavour to act, and exerciſe faith on Chriſt actively, receiving and reſting on him for obtaining peace; this practice of faith is the very language of the doctrine of juſtification; that ſeeing there is ſuch ground of juſtification laid down, the righteouſneſs

righteousneſs of Chriſt, and that it is propoſed to you, and ſeeing this is the very act of juſtifying faith, to receive and reſt on Chriſt, as he is propoſed and offered, when this offer is made to you, let your faith receive, take hold of and conſent to the ſame; and ground and found your defence here, for anſwering all challenges that the law and juſtice may preſent againſt you. That there was a Saviour offered to you, and that ye received him, and reſted upon him, will be a ground that ſhall bear you out when ye come before God, and except this be made ſure, our ſpeaking and your hearing of faith will be to no purpoſe.

SERMON LXI.

ISAIAH LIII. *Verse* 11.

Verſe 11.—*By his knowledge ſhall my righteous Servant juſtify many, for he ſhall bear their iniquities.*

THIS is a great aſſertion, and of mighty moment, and unto this knowledge of Chriſt, the juſtification of many is attributed; and indeed if we knew what an advantage and benefit it were, there would be nothing more ſtudied than how to obtain it; for it is the very inlet, and opens the door to glorification; and if to be happy in the enjoyment of God be a benefit of great concernment, than this of juſtification muſt be ſo.

We propoſed to ſpeak of the way how this benefit is applied, and that is by faith, ſet forth under this expreſſion, *his knowledge*, or the *knowledge of him*, and touched on the benefit of faith, and the neceſſity thereof, for attaining juſtification, God having ſo ordered it in the covenant, that none others ſhould

be juſtified but ſuch as have faith. *2dly*, We ſpoke alſo to the object of this faith, Chriſt Jeſus, as our righteouſneſs and peace: So that Chriſt becomes in a peculiar manner the object of faith; becauſe it is only in Chriſt it can find a ſhelter, therefore it is only to Chriſt that it flees, when the ſinner is purſued. *3dly*, We ſpake likewiſe of the nature of this faith, or it's act, it being the heart's truſting itſelf to Chriſt's righteouſneſs, whereon it hazards the weight of it's peace, and relies here. And as all the terms of juſtification are borrowed from law, wherein there is ſuppoſed a charge, a tribunal, and a judge; ſo is this reſting in like manner; it is in effect an arraigned perſon's making of Chriſt's righteouſneſs, his legal defence againſt all challenges; the ſubſtance of the phraſe is in that of Philip. iii. 9. *That I may be found in him not having my own righteouſneſs*, &c. Where preſuppoſing an arraignment and charge, whereto does the apoſtle betake himſelf, and what is his refuge? It is Chriſt and his righteouſneſs, even to be found in him; as if the queſtion were propoſed, Paul, what wilt thou do in the day of judgment? what wilt thou truſt to for a defence in that day? To which he anſwers, not to my own righteouſneſs, but this is it, even to be found in him; which he explains to be the having of his righteouſneſs by faith, that is the righteouſneſs of Chriſt by faith taken hold of by me, which faith ſhuts up as it were Paul in that righteouſneſs, and hides him, ſo, as he is paſt over, as if there were no unrighteouſneſs at all in him.

The *effect* of this faith follows; when a perſon is chaſed, and hath fled unto, and laid hold on Chriſt, the effect, I ſay is, he ſhall be juſtified. We may conſider this ſeveral ways, and for explication's ſake I ſhall briefly paſs over ſome of them.

1ſt, Then, according to the expoſition of the words, take this *obſervation*, that there is ſuch a thing as juſtification diſtinct from ſanctification. The benefit

benefit of juſtification follows on faith's taking hold of Chriſt, becauſe it is ſuch a benefit as follows Chriſt's taking on our ſin; *By his knowledge ſhall he juſtify many, for he ſhall bear their iniquities.* Now ſanctification is not that, but the infuſing of holineſs in us, and is the work of God's Spirit, inwardly working a change in the man. We did ſome way clear and confirm this in the expoſition of the words, and ſhewed you how ſanctification differeth from juſtification; *now ye are juſtified now ye are ſanctified,* ſays the apoſtle, 1 Cor. vi. making them diſtinct benefits. To clear it a little further, *two* things are to be conſidered in ſin, both which are to be removed by Chriſt, but differently: 1. Something that defiles and pollutes us, and makes us unlike to God's image; hence ſin is in the ſcripture compared to boils and ſores, and menſtruous cloaths; and is called *filthineſs.* 2*dly*, There is a guiltineſs that follows on this, whereby we are not only preſuppoſed unclean, but are made liable to the law's denunciation, wherein it is ſaid, *Curſed is every one that continueth not in every thing written in the book of the law to do it.* Now if we ſpeak of the removing of theſe two, juſtification takes away the guilt of ſin, when the ſinner is purſued before God's tribunal, he is diſcharged by the imputation of Chriſt's righteouſneſs, to which he is fled for refuge; the law abſolves him not becauſe he wants ſin, but becauſe the Mediator hath ſatisfied for his ſin, and that ſatisfaction is by faith laid hold of; ſanctification takes away the pollution, and blot of ſin, the perſon that had theſe boils and ſores is cleanſed, or healed, or is a healing, and under cure.

Uſe. We obſerve this only as we paſs along, becauſe it ſerves to clear all that concerns juſtification; and therefore when we ſpeak of juſtification by Chriſt's righteouſneſs, 1. It is not as if we had a righteouſneſs communicated to us, and were made actually holy, but it is the imputation of Chriſt's righteouſneſs to us.

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The confounding of these two does ill, and is very prejudicial, not only to the Papists, but to others, who think they are justified, when they think they have some good frame, which being wanting, they suspect their justification. 2. The meaning is not as if Christ's righteousness were our sanctification, which is the error of the Antinomians, who make all sanctification to be justification, even as the Papists make all justification to be sanctification. Therefore we should learn to distinguish these two, yet not so as to separate them.

2dly, *Observe*, That this effect, *viz.* justification, is not only or mainly the sense of being pardoned and absolved, but it is real absolution and pardon itself; because this justification that follows faith, is that which Christ hath purchased by his soul-travel, and bearing of our iniquities, and intitles the justified person to him, and makes him to be of his seed; and that is, not to have the sense that we are justified, but actually to be justified. And here there is another mistake to be adverted to, to think justification to be the evidence of that which is past before we were born, yea, from eternity.

The *third*, and main thing in this effect, is, That laying hold on Christ by faith, as he is offered in the gospel, does, before God, serve to the justifying of a sinner, and the absolving of him from the guilt of sin; that is, when a sinner, sensible of sin, is brought to lay hold on Christ's righteousness, then follows God's absolving of him, as if he had never had sin, or had satisfied for his own sin; which is not only held forth here, but is frequently spoken of through the Epistles, and is the justification that stands in opposition to the way of the works; to wit, when a poor sinner, sensible of sin, is persuaded by God's Spirit to flee unto, and rest upon Christ's righteousness offered in the gospel, upon which follows God's absolving of him. This doctrine takes in the substance of the text,

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By the knowledge of my righteous Servant shall many be justified.

There are several things to be cleared in the prosecuting of this, which we shall speak briefly to for clearing of that question of the catechism, what is justification? because this doctrine holds out the form of it, and deduceth it in this order. 1*st*, A sinner is here supposed to be living under God's curse, according to that, Gal. iii. 10. *Cursed is every one that continues not in all things written in the law.* This is man's condition by nature. 2*dly*, It is supposed that Christ becomes Surety for elect sinners, and takes on him their debt, and satisfies for them, on condition that if they shall believe on him, they shall be justified, and have his satisfaction imputed to them, and that the Lord Jehovah accepts of the Mediator's satisfaction, and engageth to make out the condition. 3. The Lord, in the word of the gospel, hath revealed this, and hath comprehended the way of a sinner's justification in the gospel-covenant and promises, and makes offer of it to all that hear of it, saying, 'He 'that believes in the Son shall not perish, but have 'eternal life, and all that believe in him shall be justified from all things, whereby they could not be 'justified by the law of Moses.' This is the external instrumental cause of justification, that holds out the way to life, which supposes the former. 4. When this is made offer of in the gospel, there is the operation of God's Spirit on the soul, enlightening the mind of the sinner, convincing him of his hazard, chasing him to Christ, and powerfully persuading him to take hold of his righteousness made offer of to him, whereupon the soul comes to put forth the act of faith, and to rest upon his righteousness; as when it was said by Philip to the eunuch, Acts viii. *If thou believest thou mayest be justified*, the soul answers, *I believe in Christ the Son of God;* whereupon it becomes an agreement. And this is the inward mean, or instrumental

mental cauſe of juſtification. 5. Then follows God's imputing to that ſinner, that receives Chriſt as he is offered, and reſts upon him by faith, his righteouſneſs, and Chriſt's payment and ſatisfaction to juſtice is counted his, and according to this his ſins are pardoned for the merit of that righteouſneſs, and he himſelf is accepted and accounted righteous, as if he had never ſinned; and he hath ſuch a ſentence paſt on him, as is held forth in thoſe words of, Pſal. xxxii. 1. *Bleſſed is the man whoſe tranſgreſſion is forgiven, whoſe ſin is covered, to whom the Lord imputes no iniquity.*

We may confirm this either as to the poſitive part, that by believing a ſinner is juſtified; or as to the negative part, that there is no other way poſſible whereby a ſinner can be juſtified, but by believing: So that this great effect follows from a ſenſible ſinners taking hold of Chriſt's righteouſneſs by faith. Ye may look upon a few ſcriptures to this purpoſe; as namely, Gal. ii. 16. where the apoſtle, entering into the debate, lays down this concluſion, *knowing that a man is not juſtified by the works of the law, but by faith in Jeſus Chriſt, even we have believed in Jeſus Chriſt, that we might be juſtified by the faith of Chriſt;* as if he had ſaid, we have taken this way for the attaining of this end, *believing that we might be juſtified.* The apoſtle ſpeaks here, *1ſt*, of a juſtification by faith which is oppoſite to works; and as he aſcribes it to faith, ſo he denies it to works. *2dly*, He makes it excluſive, and will have no other thing to concur in the matter at leaſt, but faith; *knowing that a man is not juſtified by works, but by faith.* *3dly*, He holds forth his own, and other believers practice; *even we have believed, that we might be juſtified*; as if he had ſaid, we took this way of faith to be abſolved before God, which by the law, or the works of the law, would never have been. See alſo to this purpoſe the Epiſtle to the Romans i, ii, iii, iv, and v. chapters, eſpecially iii and iv. In chap. iii. verſe 25. when he is

is ſumming the doctrine of juſtification, he ſays, *Whom God hath ſet forth to be a propitiation through faith, to declare his righteouſneſs for the remiſſion of ſins*, &c. where Chriſt's righteouſneſs is called *a propitiation through faith;* and faith is held forth as the channel in which juſtification runs; and in the words following the believer is declared to be the object of it. So chap. iv. it is deſcribed in the inſtance of Abraham, particularly in verſe 5. *To him that worketh not, but believeth on him that juſtifieth the ungodly, his faith is counted for righteouſneſs;* where the apoſtle propoſes *two* ways of a perſon's aiming to be juſtified; the *firſt* whereof is, when a man worketh, and on that account ſeeks to be juſtified, and that way is rejected. The *ſecond* is when a man hath no works, or worketh not on that account to be juſtified by them, but by faith betakes himſelf to Chriſt's ſatisfaction, and that way is eſtabliſhed; for that man's faith is counted for righteouſneſs, and is the ground of his peace before God. We gave ſome ſcriptures before for this, and ſhall not therefore now inſiſt. There is alſo good reaſon why it cannot be otherwiſe: 1*ſt*, If we conſider what man is in himſelf, ungodly, rebellious, having nothing to preſent unto God; but when a righteouſneſs is preſented to him by way of offer, and he is through grace brought to accept of the offer of the righteouſneſs of another, nothing can be conceived to be brought to receive it but his faith; and if Chriſt's ſatisfaction be his juſtification, and if it be faith that takes hold of it, we have a clear reaſon why juſtification is attributed to faith. 2*dly*, Conſider, that this contributes moſt to God's end, which is to glorify himſelf, eſpecially in his grace, in the juſtification of ſinners, even to hold forth the manifold riches of his grace, and nothing contributes to this ſo much, and ſo well, as that which ſpeaks the ſinner to be empty; and nothing empties the ſinner more than faith, it being the great act of faith to bring the

ſoul off its own bottom, and to ſtop all boaſting, to drive it out of itſelf to be found in him; therefore it is ſaid to be of *faith, that it might be of grace*, Rom. iv. 16. as if he had ſaid, if it were by any other thing, it could not be by grace, but faith claims nothing but the righteouſneſs of Chriſt to reſt on. He hath paid the price, and made the ſatisfaction, and that ſatisfaction is mine, ſaith faith, becauſe it was offered to me, and I have been brought to lay hold on it; and the nature of this pleading ſtops the mouth of the creature, and proclaims juſtification to be alone the effect of God's grace, and of Chriſt's procurement. 3*dly*, Conſider, that if it depended on any other thing, our juſtification could never be perfect. When we ſpeak of juſtification, and call it perfect, it is not ſo to be underſtood, as if faith were perfect, but Chriſt's ſatisfaction which is our righteouſneſs, and which faith lays hold on is perfect, though our faith be weak. Hence it is, that the weak believer is juſtified as well as the ſtrong. All who look unto Chriſt, tho' with a weak-ſighted eye, get ſalvation through him as well as Abraham; becauſe his righteouſneſs is perfect, which weak faith takes hold of as well as ſtrong faith. Now, if juſtification were founded on ought within us, it could never be perfect; but *by him all that believe are juſtified from all things, from which they could not be juſtified by the law of Moſes*; and one of them made as free as another. It is not here, as if one part of the debt were ſcored and blotted out, and not another; but all is blotted out; becauſe the righteouſneſs preſented before God's tribunal, and imputed to us, which is the defence that faith gives in, is perfect.

The uſes are many and comfortable. 1*ſt*, It ſerves for our direction; if any were aſking, how they may come to be juſtified? this doctrine anſwers, by faith in Jeſus Chriſt, by being convinced of your ſin, and taking hold of Chriſt's righteouſneſs offered to you in the

the gospel, and by making that your defence before God. And is not this a lesson worth the learning? which the whole word of God aims at, even to instruct you how to make your peace with him. It is by the knowledge of Christ, or by faith in him, by resting on him, as he is offered in the gospel; and this cannot but be a solid and safe way of justification; because we have God's word for it, it is founded on his faithfulness, and on the transaction made betwixt God and the Mediator; we have also the experience of all the saints for it, Abraham before the law, David under the law, and Paul since the law, all of them were led the same way. Ye should take notice of this, not only as the great question in catechizing or examination, but as the ground whereon ye would build your peace, if ye were dying; there is a perfect righteousness in Christ made offer of to you in the gospel, on condition ye will receive him as he is offered; and if ye so receive him, it shall be yours, and ye shall at God's bar be absolved; the righteousness of Christ shall be as effectual for your absolution, as if it were inherent in yourselves; and faith shall unite you to him, and make you one with him.

And therefore 2*dly*, (which is the great use of all this doctrine) Here there is ground laid down to any that would be justified, how they may obtain it, and a warrant to propose justification, as a thing attainable through faith in him; ye have it in your offer on these terms, and therefore let me earnestly entreat you to accept of the offer. If this be the way of justification, take this way, seeing there is an absolute necessity of faith in every one that would receive justification, make it sure that ye are indeed fled to Christ, and that it is his righteousness, which ye make your defence before the bar of God's tribunal. We shall branch forth this use of exhortation in these two or three words: 1*st*, When Christ is spoken of in the gospel, let him be by faith received; and if ye would

know what this is, labour *first* to know, and to distinguish the difference betwixt self-righteousness and that righteousness which is by faith; for many are so ignorant, that they know neither the one nor the other, or at least not the one from the other. *Secondly*, When ye are come to know the difference betwixt these two, and are soberly weighing what ye should trust to, in your coming before God, with indignation shuffle out, and cast by, disclaim and renounce your own righteousness, and flee to the righteousness of Christ; here faith will have a double work, upon the one hand to reject self-righteousness, and upon the other hand to rest upon the righteousness of Christ alone, according to that, Philip. iii. 9. *Thirdly*, When ye have gotten your own righteousness abandoned, and Christ's righteousness closed with, there is a necessity to cover and hide yourselves in it, that ye may never, so much as in your own opinion, be found out of it. It alludes to the city of refuge, wherein, when once entred into, and abode in, the person was safe, but if he was at any time found without, he was in hazard of being killed by the avenger of blood; which held out not only the act of faith fleeing to Christ, but it is abiding in him, being hid in him, containing and keeping itself in him, and continuing to plead its defence on that ground. There may be in a fit of sad exercise a renouncing of our own righteousness, but when that is over, and we begin to conceit something of that which we have done, we are ready to forget Christ's righteousness, and to lean to our own; and that is in a manner to come out of Christ, and from our city of refuge, if ever we were in him. Faith, as it betakes itself to Christ, so it states itself in Christ, where only it dare abide the trial. 2. We would commend this to you, as the great ground of your peace and hope, even that ye would put it to the trial, and make it sure, whether ye be in the faith or not. It is true, there are many beguiled in

in this, and take themselves to be in the faith when they are not; and others question their faith, and their being justified without just ground, yet it is impossible to arrive to clearness of interest in Christ, or to the having of any solid and comfortable hope of enjoying God, except there be some clearness that we are in the faith, and have indeed betaken ourselves to Christ; which cannot be obtained without putting it to the trial; other evidences serve to clear our justification, as they clear our faith, and as they prove faith, so they conclude and prove our justification, and the issue promised. Now if believing be such an evidence of justification, and of a well-grounded hope of heaven, is there not reason we should put it in good earnest, and frequently to the trial, and seek to know whether we be in the faith or not? The apostle, 2 Cor. xiii. 5. doubles his exhortation to this purpose, *Examine yourselves, if ye be in the faith, prove your ownselves, know ye not your ownselves, how that Jesus Christ is in you, except ye be reprobates?* We do the rather press this; because, if we were serious in the trial, there would, through God's blessing, be more faith in some, and less presumption in others; and those that have faith, would have more peace and comfort in it. But that which makes many content themselves with a counterfeit, instead of real faith, is, that they put it not to the trial; and that which makes them who have faith to want peace, and live in much anxiety, is, that they do not more prove themselves, as to their faith. These are then the two main points of believers duty, by faith to take hold of Christ, and to rest on, and in him, and by trial to make it clear and sure to themselves, that they are believers; and these two are the great design of all this doctrine, to persuade us to believe, that we may be sure, and to persuade us to study to be sure and clear in it, that we may be comforted thereby.

SER-

SERMON LXII.

ISAIAH LIII. *Verse* 11.

Verse 11.—*By his knowledge shall my righteous Servant justify many, for he shall bear their iniquities.*

THE doctrine of justification through faith in Christ Jesus was wont to be much thought of among the people of God; it is called, Gal. iii. 8. *The preaching of the gospel to Abraham*, when God foretold him of a way of justification and salvation, through Christ's coming of him, *That in him all the nations of the earth should be blessed;* this was the telling of good news to him; and we are sure it is as good news now as ever it was, and would be so to us, if we could look on it spiritually, as they did; for there is as great hazard in sin, and the curse is as terrible and insufferable, and the love of God as desirable now as they were then.

We have for some days been speaking of this doctrine of justification, and it will be much to speak and hear of it profitably; we desire not to insist on what may be useless, but we conceive there is some necessity in insisting on this. It is our own negligence and ignorance that makes many things of this kind to be very unuseful, even so that we scarcely conceive them, and we are made heartless in speaking of them, because to many they are, as if spoken in a strange language, which is, and should be for a lamentation.

The last thing we proposed, was to hold forth the mean by which justification is attained, to wit, *faith*; which we observed, to shew how faith concurs in the attaining of justification. Few or none ever denied faith to be necessary for the attaining of justification, neither can any that read the word of God with the least consideration, but have that impression of it; but the

the great thing wherein the difference lies, and wherein men miscarry, is, in attributing to faith the right or wrong manner of its concurrence, in the attaining of this effect. Tho' these things may at first view, look like merely notional speculations, and such as do not concern Christians practice, yet there is no error in doctrine about this matter, but there is something in people's practice that looks like it, and is influenced by it, and its men's inclination to error in practice, that it makes them as it were to coin errors in judgment.

We shall *observe* two generals further, and proceed; the *1st* whereof is, that faith hath a peculiar way of concurrence for the attaining of justification, which can agree to no other grace, nor work, nay, nor to faith itself, considered as a work; therefore *justification of many* is here derived to them *by knowledge*, or by faith in him, that is by faith in Christ, as secluding all other things, it's by faith that justification is derived and applied to us, and by faith we come to have a right to it, and an interest in it.

The *2d* is, That however faith concurs for attaining of justification; yet it is not faith of itself, or by any virtue or efficacy in itself, but as taking hold of Christ as the object of it, that it justifies; therefore it is said to be *by the knowledge of him*, or by faith in him; it is by receiving him, uniting us to him, and resting on him, that we are justified.

We shall shortly explain both these branches, and come to some practical use of them together.

1st then, We say that there is something in justification attributed to faith, that cannot agree to any other thing; which is implied in many scriptural phrases, and in this *text*, in as far as it is said, that *by his knowledge*, or by faith in him, justification is attained. And therefore, when we are said to be justified by faith, we affirm that faith hath a peculiar way of concurring for the attaining of justification, which can agree

agree to no other grace, as to repentance, love, meekneſs, patience, &c. nor to prayer, almſdeed, or any other good works or work. For confirming of this, conſider, 1. That we are ſaid to be juſtified by faith in oppoſition to works, and that there is ſomething attributed to faith which is denied to works. Generally this is clear in thoſe *epiſtles* written to the Romans and Galatians; particularly Rom. iv. 2, 3. *If Abraham were juſtified by works, he hath whereof to glory, but not before God; for what ſays the ſcriptures? Abraham believed God, and it was counted to him for righteouſneſs; now to him that worketh is the reward not reckoned of grace, but of debt; but to him that worketh not, but believeth on him that juſtifieth the ungodly, his faith is counted to him for righteouſneſs;* where moſt clearly and convincingly, believing and working are directly oppoſite the one to the other. And Gal ii. 16. *We who are Jews by nature, knowing that a man is not juſtified by the works of the law, but by the faith of Jeſus Chriſt*, or as the word is, no not by faith; that is, a man is not juſtified by works, but by faith, *even we have believed in Jeſus Chriſt, that we might be juſtified by the faith of Chriſt, and not by the works of the law;* where the apoſtle cannot more purpoſely and preſſingly make a difference betwixt any two things, than he doth betwixt theſe two, juſtification by works, and juſtification by faith. And in all this diſcourſe, it cannot be ſaid, that the apoſtle only excludes works in reſpect of merit, or works, as they look to the works of the ceremonial law; for he oppoſeth faith, and all ſorts of works, or works in whatſoever reſpect, as inconſiſtent. It is not one or two ſorts of works, but all ſorts of works of the law; and there can be no works, but ſuch as are commanded by the law, which are excluded. Now if the apoſtle ſeclude all theſe, what are the works that we can be juſtified by? 2. Conſider the peculiar phraſe, that the ſcripture uſeth to this purpoſe, and where we are ſaid to be

be *justified by faith*, there is a sort of causality attributed to faith, that can be attributed to no other grace, nor works. Hence the righteousness of Christ is called the *righteousness of faith;* and we are said to be *justified by faith in his blood.* So Phil. iii. 8, 9. *I count all things to be but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.* And Rom. iii. 25. *Whom God hath set forth to be a propitiation through faith in his blood.* Many more such phrases there are; and truly it would look very unlike the scripture, to expound these scripture-phrases of a righteousness of works, or by works. 3. Consider how the apostle opposeth the two covenants, the covenant of works made with Adam, and the covenant of grace made with believers in Jesus Christ, Rom. x. 5, 6. *Moses describeth the righteousness of the law, that the man which doth these things shall live by them.* The righteousness of the law speaks of *doing*, by which we come to be justified; *but the righteousness of faith*, or the covenant of grace, *speaketh on this wise, the word is near thee, even in thy mouth, and in thy heart, that if thou confess with thy mouth the Lord Jesus, and shalt believe in thy heart, that God raised him from the dead, thou shalt be saved;* where the apostle opposeth these two covenants, not in respect of merit only, as if the one were inconsistent with grace, and not the other; but he opposeth them in this, that the righteousness of the one covenant is in *doing*, and the righteousness of the other covenant is by *believing*; and therefore, according to this opposition, whatever is a man's *doing* is not the ground of his peace and justification before God; because the righteousness of his *doing* is the condition of the covenant of works; and the righteousness of the covenant of grace is quite of another nature; to wit, *Believing in him who justifieth the ungodly.* 4. Consider that the thing that is the

ground of our juſtification before God, is Chriſt's righteouſneſs inherent in himſelf, and imputed to us, for the covering of our nakedneſs; becauſe he, as our Surety, hath paid the debt. Hence it follows, that faith hath another way of concurring in juſtification, than any other thing can have; becauſe it is faith which receives and puts on that righteouſneſs, which no other thing doth; *That I may be found in him*, ſaith the apoſtle, Phil. iii. 9. *not having mine own righteouſneſs, but the righteouſneſs which is by the faith of Chriſt*: So that to be *in him*, is to have his righteouſneſs, and this righteouſneſs is put on by faith. Only take two words of advertiſement e'er we come to clear the other branch of the doctrine; the *1ſt* is this, when we ſpeak of the peculiarneſs of the way of faith's concurring in juſtification, ſo as no other grace or work doth, we deſign not to weaken or cry down the neceſſity of repentance, and of other graces, nor of good works, the very thoughts whereof we abhor, but to give every one of them their own, and the right place; and therefore it is a groſs calumny to ſay, That we affirm, that the ſtudy and practice of holineſs and good works is not neceſſary; we only cry them down on this account, that when we come before God, our works, or holineſs, are not to be preſented to him as the ground of our juſtification, and abſolution, but the righteouſneſs of Chriſt that faith takes hold of; and in this we ſay, that faith peculiarly concurs as no other grace doth; becauſe it is fitted with an aptitude to receive and apply Chriſt's righteouſneſs, which no other grace is. As we ſay, it is by the eye that a man ſees; tho', if he had not a head and brains, he would not ſee; ſo tho' faith and holineſs, or good works, be not ſeparate, yet faith is as it were the eye of the ſoul, that diſcerns and takes hold of Chriſt's righteouſneſs. The *2d* is this, That when we ſpeak of good works, we ſpeak of them as the apoſtle doth, Tit. iii. 5. where he

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faith, *Not by the works of righteousness which we have done, but according to his mercy he saved us*; and by good works denied in the point of justification, we understand all that is our own *doing*, not excluding only some things that were so accounted in the time of darkness, as alms-deeds, and the like, but (as we have said) all that is our own *doing*.

The 2*d* branch is, That this peculiarness of faith's concurring in justification, is not from any efficacy in faith, or from faith considered as our deed or work, but as it acts on Christ as the object of it; and therefore when it is said, Rom. iv. 3. that *Abraham believed God, and it was accounted to him for righteousness*, the meaning is not, as if God had accepted his believing, as an act or work for his righteousness, and that it was accounted as a perfect grace; but the meaning is, that Christ Jesus the promised seed received by faith, or his betaking himself to the righteousness of Christ held forth to him in the promise, was accounted his righteousness, as if he had had an inherent righteousness of his own; and so faith is imputed not in respect of its act, but in respect of its object; by his union with Christ thro' faith, Christ's satisfaction became his. To clear it a little, take these considerations: 1. Consider faith as a grace in us, and so it cannot be imputed for righteousness; for in that respect it is a work, and is excluded by the apostle's opposition, made of grace and works; it must therefore be faith considered as acting on its object. 2. Consider that in scripture, to be justified *by Christ*, *by his blood*, and *by faith*, are all one; because when it is said, we are justified by Christ, or by his blood, it takes in Christ and his blood laid hold on by faith; therefore sometimes *Christ*, sometimes *faith*, is called our righteousness; because as Christ considered, as suffering, and satisfying is the meritorious cause of our justification, so faith is the instrumental cause taking hold of his satisfaction,

which is our righteouſneſs. Both are neceſſary in their own way, and Chriſt's righteouſneſs implies faith, and faith implies Chriſt and his righteouſneſs, the one implies the other neceſſarily. 3. Conſider the phraſes uſed in ſcripture to this purpoſe, as where we are ſaid *to be juſtified by faith*, it ever reſpects Chriſt, and where we are ſaid *by faith to put on Chriſt*, it is not faith conſidered as righteouſneſs of itſelf, but it is faith conſidered as acting on Chriſt and his righteouſneſs; therefore it is the righteouſneſs which is by faith, the righteouſneſs which is in Chriſt, and by faith, taken hold of by us, and becoming ours.

The *uſes* are ſeveral. 1. For information and conviction, and we ſhould, 1. be informed in, and underſtand well the meaning of this doctrine, when we ſay, that faith is neceſſary to juſtification, and concurreth in attaining of it, as no other thing doth, that ye may give it its right place, and may make no confuſion of theſe things that are diſtinct. *1ſt*, We deny not works, notwithſtanding of all that we have ſaid, to be neceſſary, more than we do faith; but the great difference is concerning the giving of faith and works, or faith as it is a work, an equal ſhare, in reſpect of cauſality in our juſtification; and therefore we ſhould beware with Papiſts to attribute a ſort of condignity to faith, as if it merited eternal life, which flows from their ignorance of God's covenant; for they think, that ſince he commands us to believe, and promiſeth life to believing, that there is a merit in believing, as they fancy there is in prayer, alms-deeds, and other duties, or good works. But in this reſpect, as it is a work in us, the apoſtle excludes faith, and makes our juſtification free; whereas, if faith in juſtification were conſidered as a work meriting our juſtification, it would not be free. And although there be no Papiſts in profeſſion here amongſt us, yet it may be there are ſome, and that not a few, that think God

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is obliged to them, becauſe they believe, and that expect heaven and life eternal on that ground; even as when they pray, they think they ſhould be heard for their praying; and when they give alms, that they ſhould be rewarded for the ſame, as a meritorious work. 2*dly*, Neither do we underſtand, when we ſay that faith is neceſſary to juſtification, and concurreth in the attaining of it, that by believing we are diſpoſed to be holy, and ſo more enabled to juſtify ourſelves, which is alſo a Popiſh error, wherein, I fear, many profeſſors of the goſpel amongſt us are, who think they are obliged to their faith, becauſe it diſpoſeth them to hear, read, pray, and the like, and ſo enableth them to work out a righteouſneſs to themſelves, whereby they expect to be juſtified. This is another fault and error to be guarded againſt; for though we give faith a radical virtue, to keep life in other graces, yet ſo conſidered, it is ſtill a piece of inherent holineſs, and pertains to ſanctification, and not to juſtification. 3*dly*, When we ſay, that faith concurs in the attaining of juſtification, we do not ſay that it concurs in the ſame manner that repentance, prayer, and good works do concur. But it may be ſaid here, ſeeing we grant, that good works and duties are neceſſary, what then is the difference? I anſwer, in theſe two. 1. Faith is the proper and peculiar condition of the covenant of grace, and not our works, or holineſs, whereof faith conſidered as a work, is a part. Works is the condition of the covenant of works, for it ſays in this manner, *The man that doth theſe things ſhall live by them;* but the covenant of grace in oppoſition to it, ſays, *If thou believe with thy heart in the Lord Jeſus, and confeſs with thy mouth, that God raiſed him from the dead, thou ſhalt be ſaved;* as it is, Rom. x. what works is in the one covenant, faith is in the other covenant, and that as it is oppoſed to works, and to faith itſelf, as it is a work in us. 2. There is a peculiarneſs in faith's concurring for the attaining

attaining of juſtification, in reſpect of its inſtrumentalneſs, in taking hold of Chriſt for our juſtification, or in receiving and reſting upon him, as we ſaid before, for that end; for when Chriſt is offered in the goſpel, faith flees to him, receives him, takes hold of him, and reſts on him; neither repentance, nor prayer, nor any good works, have an aptitude and fitneſs to receive Chriſt, and preſent his ſatisfaction to God as the ground of the ſinner's defence, as faith hath. And therefore it is ſo often ſaid by divines according to the ſcripture, that faith is the inſtrumental cauſe of our juſtification; which we ſhall clear in two or three ſimilitudes, which the ſcripture makes uſe of. *1ſt*, Chriſt compares himſelf to the brazen ſerpent lifted up in the wilderneſs, John iii. 14. man by ſin is ſtung deadly, as the Iſraelites were by the fiery ſerpents; Chriſt Jeſus as ſuffering, and hung, or lifted up upon the croſs, is propoſed to our faith to look upon, as the brazen ſerpent was propoſed to them that were ſtung, and put up on a poll for that end. And as there was no healing to the ſtung Iſraelites, except they looked to it, and the cure followed to none but to thoſe who did behold it; ſo Chriſt Jeſus propoſed as the object, and meritorious cauſe of juſtification, juſtifies none but ſuch as look to him by faith. And although they were to look to the brazen ſerpent, yet their look gave them no efficacy to the cure, but it flowed from God, ordaining that as a mean of their cure. Even ſo it is not from any efficacy in faith conſidered in itſelf, that ſinners are juſtified, but it is from Jeſus Chriſt the object, that faith eying him lifted up, as the Saviour of the elect, and his ſatisfaction as appointed of God for that end, doth juſtify; and therefore it may well be called an inſtrumental cauſe, becauſe it is not Chriſt abſtractly conſidered, that juſtifies, more than it was the ſerpent conſidered abſtractly, without their looking to it, that did cure, but Chriſt conſidered and laid hold of by faith. And

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in this respect faith is said to justify, even as the eye looking to the brazen serpent put them in capacity of the cure, though the cure flowed from God's appointment, and not from their looking; so is it in faith's concurring for the attaining of justification. A 2*d* similitude is that of miraculous faith, we find it often said by the Lord in his working such cures, *Thy faith hath made thee whole.* There was no efficacy in faith itself for producing the cure, but it was the mean by which the cure was transmitted to the person under such a disease; so it is in believing, in order to our justification. It is by believing on Christ, that our spiritual cure in justification is transmitted to us, and we are said to be justified by faith, because by faith it is conveyed to us. A 3*d* similitude for clearing that faith may well be called the instrumental cause of justification, may be this, even as the advocate's pleading may be called the instrumental cause of the client's absolving. As suppose a man whose surety hath payed his debt, were cited to answer for the debt, his advocate pleads his absolution and freedom from the debt, because his surety hath payed it; although the debt was payed, yet the man had not been absolved, if it had not been so pleaded on his behalf; so the concurrence of faith in the sinner's justification, is to place Christ's satisfaction for his defence before God, and to plead his absolution on that ground. The believing sinner's faith says, it is true, I was owing so much debt of sin, but Jesus Christ my Surety to whom I am fled hath satisfied for it, therefore I ought to be absolved; and the law allows of this sort of pleading, and upon this ground; in which respect faith concurreth in attaining, and may well be called the instrumental cause of our justification. I shall say no more on this use, but these two words. We may partly regret our great ignorance, that we know so little of the use of faith in our justification. And partly we may lament the great confusion that is in these times, wherein

wherein men are set to overturn such a clear truth, as if faith had no instrumentality in our justification, but as if it, and other duties and works were equal sharers and alike in it: Which, 1. Overturns the nature of God's covenant of grace, in making works the condition of it, as if there were no difference betwixt the two covenants of works and of grace. 2. It hath this miserable evil attending it, that it shoulders out Christ's righteousness, and shuffles in an inherent righteousness of our own, as our defence when we come immediately before the throne of God; whereas the gospel leads us to a righteousness without us, and imputed to us, this way leads us to seek righteousness in ourselves; whether works, or faith, as a work, be made the ground of our justification, it is all one.

A *2d. Use* of this, and the other doctrine formerly spoken of, is for direction, and practical information. Would any know justification by Christ? here is the way; it is by faith in him; when Christ Jesus and his satisfaction is made offer of in the gospel, for justifying all self-condemning sinners, that lay hold on him, sinners by faith fleeing to him, and resting on him, get a title to his righteousness, that cannot but save them; so that if it were *1st*, asked, What is that which a man appearing before the throne, dare venture to present to God, as the ground of his defence? It is answered, Christ's righteousness, his satisfaction. 2. If it were asked, how comes one to have a title and right to that righteousness, so as he may own and present it for his defence? It is answered, that it is attained by believing in him. 3. If it be asked, how comes faith to get a title to that righteousness; is it by any virtue or efficacy in faith, as a working in us? It is answered, no, but it comes to have title to it, by going out of itself, by receiving and taking hold, and making use of the worthiness that is in Christ's righteousness, which is as a garment, able to cover the sinner's nakedness, and to hide all his spots,

ſpots, and as a compleat ranſom to pay all his debt. And thus we ſee here upon the one ſide, a neceſſity of faith in order to juſtification, and upon the other ſide, a warning, not to count grace, and the righteouſneſs of Chriſt, the leſs free, that faith hath an inſtrumentality in the application of it, faith having *two* things that it pleads upon. 1. Emptineſs, and need in itſelf, whence it arrogates nothing to its own pleading. But 2. Founds its defence on the good ground it hath to propoſe. And therefore, as upon the one hand, we ſhould know that there is a way to come by juſtification, by taking hold of Chriſt's righteouſneſs by faith; ſo upon the other hand, we ſhould be afraid to let any thing cleave to us from our faith, as if we had a meritorious, or efficient hand in, or were to be thanked for our obtaining juſtification; for as a beggar, in receiving an alms, can alledge no merit to be in his receiving or calling for it, ſo no more does faith's receiving mar the freedom of our juſtification, by any merit in it.

Uſe 3. Seeing faith concurs inſtrumentally in the attaining of juſtification, there is here clear ground to exhort you, by faith to receive Chriſt, and to commend to you the exerciſe of believing, becauſe without it ye cannot be juſtified, and by it ye ſhall certainly be juſtified.

Uſe 4. Here, O! here is ground of conſolation to poor ſinners, ſenſible of ſin, trembling at God's bar, as being obnoxious to the curſe, that by receiving of Jeſus Chriſt they may be abſolved from the debt of ſin, and freed from the curſe. Therefore, if there be any ſuch here, put forth your hands, and receive what is in your offer; open your ſoul's mouth wide, and let in Chriſt, and he will fill it, faith having, as to our ſpiritual life, the ſame place, that the mouth hath to the body as to the entertaining of the natural and bodily life, it opens and receives what is needful to keep in the life of the body.

Uſe 5. This ſerves exceedingly to humble a ſinner; whether it be a ſinner aiming, and ſeeking to be juſtified, or a ſinner that hath attained juſtification, inſo far as there is no ground of boaſting here. If ye be aiming to be juſtified, it may humble you, for what can ye contribute to it? Being enabled, ye can indeed receive what is offered, and that is all; neither can ye receive except ye be enabled, as we ſaid before. It ſerves alſo to humble ſuch as are juſtified. Have ye righteouſneſs? its not your own, but Chriſt's. It is from him only that you have it. If it ſhould be ſaid, ye believed, and may boaſt of that; I aſk, what did ye when ye believed? Did ye any more but this? Ye pleaded guilty, and did conſent to take Chriſt's righteouſneſs, and the pardon of ſin through him freely; and what matter of boaſting, I pray is here? none at all. Thus this doctrine contributes both to make thoſe who are ſeeking pardon, and thoſe who have received pardon, humble. *Where is boaſting then? it is excluded. By what law? By the law of works? No, but by the law of faith*, as it is, Rom. iii. 17. The believing ſinner does nothing, and hath done nothing towards the procuring of his own juſtification, but has all freely.

We ſhall cloſe and ſhut up the whole of this doctrine by propoſing ſome few conſiderations as concluſions from it. 1. See here a neceſſity of being acquainted with the truths of the goſpel, and with this truth in particular, concerning juſtification, (whereof, alas, many are very ignorant) ſeeing there are ſo many ways to go wrong, and ſo many do go wrong about it, we had need to be the more clear in the right way. If there were more knowledge of this, and of other truths, we might ſpeak and hear with more profit, and if ye did not pleaſe yourſelves with meer and airy notions, but fought to be ſettled in what ye hear of other truths, and of this in particular, it would contribute much to your peace, and free

free you from many doubts and difficulties. A 2*d* consideration is, that there is much need to walk in holy fear, in studying this, and other truths, there are so many ways to err, and a wrong step here so is very dangerous. It were exceeding profitable to be more in the study of justification, that is of the very marrow of the gospel, and is deservedly accounted to be *articulus stantis, aut cadentis ecclesiæ;* but ye should come to it in fear, being jealous of your own ignorance, and shallowness of capacity rightly to conceive of it, especially, when new questions are rising, and started concerning it. And as Paul and David studied this way, and held it forth to others, as the way whereby they went to heaven, and whereby others must come to it. So we commend to you to follow them. A 3*d* consideration is, if faith be so necessary to justification, as without it ye cannot be justified, is there not reason that ye should study to be distinct, and clear that ye have faith, and that ye are indeed believers? This is one of the great uses of the doctrine. If there be no way but faith, and if in studying to make your calling and election sure, study to make this sure, by putting yourselves to the trial, if ye be taking this way, as the apostle most pathetically exhorts, 2 Cor. xiii. 5. *Examine yourselves, if ye be in the faith, prove your own selves*, &c. It is truly matter of wonder to think, how so many men and women are so soon satisfied in the matter of their believing, which yet is so tickle and difficult a business, we would have none to be jumbled and confounded about it, who desire to be serious in the thing, yet we would have all wakened, and put to diligence; many men have taken pains to go wrong in this matter of justification, and how few of you have taken pains to go right in it? and how is it that many of you obtain it so easily? seeing the apostle, Rom. ix. calls it *a stumbling stone* to many and *a rock of offence*. Surely if it be so, your coming at it by guess, and

ignorantly it is to be ſuſpected; and therefore on this conſideration ye ſhould be awaked, to put yourſelves more ſeriouſly to the ſtudy of it, and to try yourſelves, if ye be come well to it, for it is the ſpecial, yea the only ground of your peace before God. There are many of you, who in a manner think it impoſſible to miſcarry in this; for ye know that there is no way to be juſtified but by faith; and yet if many of you were put to it, ye know not the manner nor way how faith juſtifies, which ſhews that it is not ſo eaſy a matter as ye think it to be. A *4th* conſideration is this, that in ſpeaking of juſtification, and faith's peculiarneſs, or peculiar way of concurring in it, ye ſhould beware of crying down works, as to their uſefulneſs, or neceſſity. This was an error that ſoon entered in the church; as ſoon as Paul cleared and preſſed the doctrine of juſtification by faith, ſome aroſe, who (as James ſhews in the ſecond chapter of his Epiſtle,) affirmed, that works were not needful, but faith would ſave them, no, ſays James, *that faith is dead and vain that wants works.* And therefore remember, *1ſt*, That though we tell you that works are not properly the condition of the covenant of grace, yet we ſay that faith and works are never ſeparate in a juſtified perſon; ſound faith cannot but work, and promote the ſtudy of holineſs. 2. We ſay, although works concur not in the obtaining of pardon of ſin, yet we ſay they are needful to ſalvation, and to peoples entry into heaven; for the apoſtle ſaith, Heb. xii. 17. *That without holineſs none ſhall ſee the Lord.* Though it is faith that makes our friendſhip, yet it is by holineſs that it is entertained, and it is holineſs whereby our communion is kept up with God; therefore, Col. i. 12. we are ſaid by it *to be made meet to be partakers of the inheritance of the ſaints in light;* for it transforms us unto God's image. 3. Works are neceſſary, tho' not to procure our peace, yet for the entertaining of our peace, and except we have works, we cannot have

have a solid proof that our justification by faith is real. And in this respect, James says, chap. ii. that Abraham was justified by works, that is, by his works he was declared to be a justified person; as to the justification of his person, he was justified by faith, before Isaac was born, but by his offering up of Isaac, and other fruits of his faith, he was declared and manifested to be a justified man, and made suitable to the covenant that he was engaged in with God. Therefore, as the sum of all, be exhorted to study the exercise of faith and holiness, so as each of them may have its own room and place, for that will be your advantage, and without this, no other thing will advantage you. Now God himself that calleth for both, sanctify and enable us for both.

SERMON LXIII.

ISAIAH LIII. *Verse* 11.

Verse 11.——*For he shall bear their iniquities.*

IT is a thing that can neither be easily believed, nor yet understood, how *by Christ's knowledge*, or by faith in him, *many shall be justified*; in these words the prophet adds a reason, that both confirms and clears it, it shall be, saith he, that many shall be justified through faith in him, *for he shall bear their iniquities*; he shall take on, and pay their debt; and so it is a reason confirming the former truth, and shewing that it cannot be otherways, but they must be absolved through faith in him, because he bears the punishment due to them for their sin. It serves also to clear how justification is attained by faith, to wit, not by any virtue or efficacy, that is in faith, abstractly considered, as if believing of itself would avail, but by virtue of Christ bearing their iniquities, and making

making satisfaction for them, which faith lays hold on; so that when he said *by his knowledge shall many be justified*; it is not by any efficacy attributed to their believing, but by virtue of Christ's righteousness and satisfaction, which only faith gives a title to, and is the mean and way by which a believer comes to it, and so it serves for explication of the former truth. So that if the question be asked, how can sinners be justified by believing? It is here answered, because Christ shall take on him their debt, and the righteousness purchased by him shall redound to them, and be reckoned theirs; it is the same on the matter, with that which we have, 2 Cor. v. last verse, *He that knew no sin, was made sin for us*, and what follows? *That we might be made the righteousness of God in him*, which clears that this way of justification which the gospel holds out, is not by any efficacy, or worth in faith itself, nor by any inherent qualifications in the person that believes, but this is the ground of it, Christ's *bearing of our iniquities*; the elect were sinners, and Christ hath taken on him their iniquities, therefore they cannot but upon their fleeing to him by faith be justified, when they plead his satisfaction for their defence before God, their absolution must needs follow. This is the scope of these words, which are as it were the bond knitting all the rest together, and containing the foundation whereon our justification is founded. There are only *three* words here that need a little of explication. 1. By *iniquity* is not meant sin formally taken. We shewed when we spake of the 6. verse, that Christ was not the sinner formally considered, that being inconsistent with his holy nature, and with the personal union of the man-head with the God-head, but the meaning is, that he took on him the punishment due to our iniquities, or the punishment that our iniquities deserved. 2. When he is said to *bear* their iniquities, it imports a burdensome bearing, or his bearing it with a weight,

and

and that there was a weight in it as it is said, verses 3. and 4. *He was a man of sorrows, and acquainted with grief; surely he hath borne our griefs, and carried our sorrows;* and therefore the apostle, 1 Pet. ii. 24. saith, *He his ownself bare our sins in his own body on the tree*, when *he was made a curse for us*, as it is, Gal. iii. 13. he did bear our sins, by coming under the curse that was due to us for them; in a word, his bearing of our iniquities is a real satisfying of the justice of God for them, by interposing his own blessed back, and taking the strokes that were due to us. 3. When it is said, *their iniquities*, it relates to the *many*, that in the former words are said to be justified through his own knowledge, it is spoken of the iniquities of the elect, and believers who through Christ are made friends with God; and therefore these being the *many*, they cannot but be justified, because Christ hath paid their debt, according to his engagement. These words, as almost every other verse of this chapter contain the substance of the gospel. Take shortly *five* or *six observations* from them, which we shall put together. The *1st* is, That the person who is to be justified by faith in Christ, is naturally lying in iniquities; this is supposed, when it is said, that Christ *shall bear their iniquities*, even the iniquities of them who are to be justified through faith in him.

I observe it for these *ends* and *uses*, which will shew why it is so frequently taken notice of. 1. That the freedom of God's grace may appear the more in their justification. They are sinners even as others are, and it is grace that makes the difference; therefore their justification must be free. If then any would have good, or have received good by the gospel, and by Christ offered to them therein, let them know that it is freely. 2. That a believer who is justified, should be very humble; for he was a sinner as well as others, and is still a sinner in part; therefore it becomes him to walk softly, with a stopped mouth

mouth, and to be tender and compaſſionate towards other ſinners; there is not a believer, but the weight of his iniquities would have borne him down to hell, had not Chriſt interpoſed, and taken them on him; and therefore he ought to be both humble and thankful. 3. That ſinners, who have the offer of Chriſt's righteouſneſs in the goſpel, may not deſpair, how great ſoever their ſins be. Indeed, if they reſolve to continue in ſin, or to ſin that grace may abound, they need not expect pardon. 4. To confound and ſtop the mouths of all ſelf-righteous men, as having nothing to do with Chriſt; he came to take on iniquity, and to bear it; *He came to ſeek and to ſave that which was loſt*, and hath not a commiſſion to ſave ſelf-righteous perſons; *For he came not to call the righteous, but ſinners to repentance;* and ſo long as they continue in that condition, they cannot look on themſelves as perſons whom he came to call, neither can they take any comfort in, or from his coming.

The *2d obſervation* is, That wherever iniquity is, it is a burden, a heavy burden. There is nothing more heavy than ſin, it being that which preſſes the guilty perſon to the loweſt hell; it brought the fallen angels out of heaven into the pit. Ye may take an inſtance or two of its weight on a ſinner, when he becomes ſenſible of ſin, Pſal. xxxviii. 4. *My iniquities*, ſays David, *are gone over my head, as a heavy burden they are too heavy for me.* It is true, ſins are not always weighty to peoples ſenſe, yet in themſelves they are weighty, and ſome time they will be found to be ſo by the ſinner. So, Pſal. xl. 12. *Innumerable evils*, ſays the *Pſalmiſt*, *have compaſſed me about, my iniquities have taken hold of me, ſo that I am not able to look up, they are more than the hairs of my head, therefore my heart faileth me.* In a word, if the wrath of God, and his curſe be heavy, ſin muſt be heavy. Is not that heavy which damned and drowned the old world, and will burn and bury in aſhes this world that

now

now is ſtanding? Is not that heavy, which hath brought ſo many weighty curſes on the creatures, and ſubjected them to vanity? Is not that heavy, that brings by its weight ſo many thouſands and millions to hell? and that made our bleſſed Lord to cry, yet without all ſinful anxiety, *My God, my God, why haſt thou forſaken me?* and, *My ſoul, is heavy to the death.* And is it not that which makes the Lord to ſay, that *he is preſſed*, with his profeſſing people's ſins, *as a cart is preſſed with ſheaves?* All the indignation and oppoſition of the men of this world is nothing to him, in compariſon of the ſins of his people. He can break through briars and thorns, and conſume them together, but the iniquities of his people are ſaid to preſs him, to ſhew the abominable loathſomneſs and weightineſs of them.

Uſe 1. It may make us wonder, that men and women think ſo little of ſin. There are many that will tuſh at an accuſation, or threatning for ſin; but let me tell you, that mountains of lead, yea, tho' all this world turned into one maſs, or lump of lead, it ſhould not be ſo heavy as ſin ſhould be to you; your drunkenneſs, filthineſs, covetouſneſs, and lying, the wandring of the mind in private duties of worſhip throughout the week, and in public duties on the Lord's day, your neglect of prayer in ſecret, mocking at piety, *&c.* ſhall (however light now) one day be found to be weighty, when as it is, Revel. vi. 6. *Ye ſhall cry to the hills and mountains to fall upon you, and hide you from the wrath of the Lamb.* A mountain would be thought light in that day; but the face and wrath of the Lamb ſhall be terrible; therefore either give up with ſin, and ſtudy holineſs, or make you ready for this dreadful poſture, that ye would wiſh to have a hill or a mountain tumbling on you, and yet ſhall not have that wiſh granted. What mean ye, O atheiſts! and deſperately ſecure pleaſers of yourſelves, with your idols, that ye dare thus lie and live

under this burden? Will ye be able to come before the throne of God with it upon your back? It is a truth, that sin is such a burden as will sink you to the pit, if ye seek not in God's way to shake it off in time.

2dly, If it be such a burden, make this *twofold* use of it. 1. Beware of keeping still upon you the burden of past sins, but sensible of them, seek to be suitably affected with them, betake yourselves with all speed to Christ, and cast yourselves and your burden on him. It is for this reason that faith is called a *leaning on Christ*; because, when the burden of sin is like to break the sinner's back, faith casts himself and his burden on Christ. 2. For the time to come study holiness, and take on no more of this burden; always remembring, that when ye take on the debt of the least sin, or seek to blindfold, as it were, the conscience, and to put out the eyes of it, that ye may sin the more securely, and with the greater liberty, ye are all the while but heightening of your burden, and making the weight of it the more intolerable. And is that wisdom, think ye, to be taking on a burden of that which will press, crush, sink, and drown you eternally, under its grievous and unsupportable weight?

3dly, *Observe*, That as heavy a burden as sin is, Christ stooped down, and took it on his blessed back, John i. 29. *Behold the Lamb of God that taketh away*, or beareth, and by bearing taketh away *the sin of the world*, 1 Pet. ii. 24. *Who his ownself bare our sins in his own body on the tree. So the just suffered for the unjust.* Heb. ix. ult. *He was once offered to bear the sins of many.* Whether it was the same very burden that the elect should have borne, or the equivalent of it, we will not now debate, having spoken somewhat more particularly to it before; either of them being according to the terms of the covenant of redemption, and accepted by the principal creditor, yet it would seem he did bear the curse in the essentials of it, and in

in that respect came under the same burden. He died because it was threatned, *The day thou eatst, thou shalt surely die, and the soul that sins shall die;* and he died a cursed death, because a cursed death was threatned, as it is, Gal. iii. 10. compared with 13. and so came under the curse. Here is love indeed, and the kindness of a true friend, that when sin was such a heavy burden, Christ came in betwixt the elect and it, and took it on himself, and stood at the bar of God, as chargeable with our debt, which was really charged on him; as it is, Isaiah l. 6. *He gave his back to the smiters, and his cheeks to them that pluckt off the hair; he hid not his face from shame and spitting;* all those buffetings of profane soldiers, were but little to that weight of wrath that was laid on him, which made him to groan when he was to take that cup which in the garden he drank up, and which made him sweat blood, and cry out, 'My soul is exceeding sorrowful 'and heavy even unto death, *and*, Father, if it be 'possible, let this cup pass from me, yet not my will, 'but thine be done.' O! what a weight was it that made him so cry out? There needs no more to prove that he bare our sins, and what we were owing was exacted of him, and that his sufferings are indeed a satisfaction to justice for them, even for the sins of all the elect.

The *uses* are two, 1. It serves to clear and confirm this truth, that our Lord Jesus his sufferings were a real satisfaction to justice for the sins of the elect; and that by his sufferings he was indeed put to bear their iniquities, and that they were not only, nor mainly for an example; though we may well make that use of them; but he was made liable for our debt, we sinned, and he suffered and satisfied for our sin, we wasted our stock, and became bankrupts, he paid our debt. 2. It serves highly to commend to us the love of God, that gave his Son, and of the Mediator, that came to buy and redeem elect sinners at so dear a rate

rate, and to take on him such a weighty burden to ease them of it. Are there any here (as we hope there are) that know the weight of sin? O! that they would highly esteem this, even Christ's taking on him the burden of sin, and laying it aside, having satisfied justice for it, and loosed the knot of the law, and of the curse that tied it to them. To become man was much, but to bear the burden of our sins was more. Angels wonder at this, that he who is their Head should become so low, as to place himself before God's tribunal, and undergo the suffering of death, and taking on him the weighty burden of the elects debt, satisfy for it. If we were in a right frame of spirit, we could not hear this word, but it would ravish our hearts, and put us to a pause, and holy *non-plus;* but the most part, alas! walk lightly under the burden of sin, without ever considering what Christ hath done to remove it from off his people; nay, I am afraid that believers, who have ground to be lightned, through Christ's condescending to bear their burden, do not as they ought acknowledge him, who hath taken the burden off them.

4*thly*, From comparing these words with the former, 'Many shall be justified, for he shall bear their 'iniquities,' *observe*, Christ's bearing of their iniquities, and his satisfaction for our sins, is imputed to us as the immediate ground of our absolution, and justification before God. So that if it were asked, What is the ground on which a sinner is justified before God? the *text* answers, because *Christ hath born their iniquities*, he hath paid the debt, even as (to make a comparison for clearing of it) when a debtor is pursued, and hath nothing to pay, yet he pleads that the debt cannot be exacted of him, because his surety hath paid it; and the ground on which that debtor is absolved, is his declaring that the surety hath paid the debt, which being done, he is set free; so is it here, the believer he is God's debtor, Christ Jesus is his

his surety, who hath paid his debt; who, when he is brought to the bar of God, and somewhat is laid to his charge, he pleads upon the ground of Christ's satisfying for his debt, and that therefore he ought not to be put to answer for it himself, according to that word, Rom. iii. 34. *Who shall lay any thing to the charge of God's elect? It is God that justifies, who shall condemn?* and the reason follows, *It is Christ that died*, he hath paid the debt.

Use. Among other things, there are two consequences that follow upon this doctrine, that serve to clear the doctrine of justification. 1. That the righteousness whereby we are justified is imputed to us, and accepted of God, as if it were our own. Ye are sometimes hearing of imputed righteousness, and it is of great concernment to you to know it well, yet I am afraid, that many of you are very ignorant of it; I shall therefore, in a word or two explain it, by comparing the two covenants. The righteousness of the covenant of works is an inherent righteousness, as it is, Tit. iii. 5. *Not by works of righteousness which we have done;* it is a righteousness of our own doing, made up of our praying, hearing, and other duties, as they are acts of ours. The righteousness of the covenant of grace is an imputed righteousness, that is, when Christ's doing and suffering is accounted ours. Take both in this comparison; the righteousness of the covenant of works is like a debtor, or tenant, his paying of his own debt or rent, by his managing his business providently and dextrously, and none other is troubled with it. The righteousness of the covenant of grace is like one that hath spent all, and hath not one penny to pay his debt or rent with, but hath a worthy, able and responsal surety, who hath paid for him. Both being pursued, and brought before the judge, the first man is absolved, because what he was owing he paid it at the term precisely; the other man grants, that he was owing the debt, but pleads,

pleads, that his surety hath paid it, and the law accepts of the surety's payment, and pursues the debtor no further, but absolves him. So it is here, when the believer comes to stand at God's bar, it is nothing in himself that he pleads upon, but it is Christ's sufferings, who said on the cross, *it is finished*, the debt of my people is fully paid; and faith pleading for absolution on that ground, according to the law of faith, he is absolved, as if he had paid the debt himself, or had been owing none. If then it should be asked, believers, what ground have ye to expect to be justified? the prophet answers here, *Christ hath borne our iniquities*, and this is the believers defence; and therefore see here a possibility to reconcile these *two*, that some men scorn and flout at, as irreconcileable, to wit, how one can be a sinner, and yet righteous; he may be sinful in himself, and yet righteous, thro' the imputation of Christ's righteousness; so, 2 Cor. v. ult. *He was made sin for us, who knew no sin, that we might be made the righteousness of God in him*, Rom. iv. 5. *To him that worketh not, but believeth on him who justifieth the ungodly, his faith is counted for righteousness.* The man ungodly in himself is justified through the satisfaction of Christ, imputed to him for righteousness, and laid hold on by faith, as if he had not sinned, or had actually satisfied himself.

2*dly*, This consequence followeth, that it serves to clear how faith justifies; as when we say, *faith is our righteousness, and is imputed to us for righteousness*, we are not to look on faith properly, as a grace in us, and divided, or abstracted from the object, no, by no means; but as it is a laying hold on the object; *It is faith in him that justifies;* and *through his knowledge shall many be justified*, because *he shall bear their iniquities.* Faith justifies by virtue of Christ's satisfaction, and as taking hold of it. Faith does not justify, as it is an act of grace in the sinner, but as a closing with Christ the object of it, even as it is in the

the ſimilitude we made uſe of before, it is not enough that the ſurety hath paid ſuch a man's debt, but that the man muſt prove it by producing the diſcharge; the producing whereof is the cauſe of his abſolution in law; yet the virtue that makes the diſcharge ſo to concur, is not the diſcharge itſelf, but the ſurety's payment, or ſatisfaction mentioned, and contained in the ſinner's diſcharge; even ſo it is here, it is Chriſt's righteouſneſs that concurreth, as the meritorious cauſe of the ſinner's abſolution, and faith concurs as the inſtrumental cauſe, in the pleading of that defence, whereon juſtification follows, as an effect of theſe cauſes. We know not when, or if ever hereafter we may have occaſion to ſpeak ſo much to the doctrine of juſtification: Therefore let me preſs the ſtudy of it upon you again and again. Seek to know what this imputed righteouſneſs is, and how different from that which is in yourſelves; what is the true meaning of it, as a main hinge of the goſpel, without which the covenant of grace can never be underſtood aright, the ignorance whereof makes many live in ſecurity upon the one ſide, and keeps many in much anxiety upon the other.

5*thly*, *Obſerve*, That altho' Chriſt Jeſus hath borne the iniquities of many, even of his own people, yet not the iniquities of all men and women, but only the iniquities of them that ſhall be juſtified, and brought to the actual poſſeſſion of that which he hath purchaſed. This may be made out from theſe three in the text: 1*ſt*, The relative *their*, it is their iniquities, which are borne by Chriſt, that ſhall be juſtified, and who theſe are, the former words tell, *Through his knowledge ſhall he juſtify many*. 2*dly*, The connection made by the prophet betwixt theſe two, *many ſhall be juſtified, for he ſhall bear their iniquities*. All whoſe iniquities Chriſt hath borne ſhall be juſtified. It could not be an argument to prove their juſtification, if Chriſt ſhould bear the iniquities of others, or of all men

men and women, multitudes of whom are never juſtified; for it might be objected, that Chriſt bears the iniquities of thoſe many who are never juſtified, which would be quite contrary to God's covenant, and exceedingly mar the conſolation of the believer; beſide that it would make the prophet's reaſoning here inconſiſtent and impertinent. 3*dly*, Conſider theſe words, not only as they ſtand in connection with the former, but as they are a reaſon why in juſtice ſuch ſhould be abſolved; and ſo they will alſo clear the doctrine; for ſo conſidered, they imply that it is juſt, that the believer ſhould be juſtified; even as when the ſurety hath paid the debt, it is juſt that the principal debtor ſhould be abſolved; and upon the other hand, it is not juſt that the debtor for whom the ſurety hath not ſatisfied ſhould be abſolved. The words will bear this two-fold conſequence; for he joins theſe two, their being abſolved, and Chriſt bearing their iniquities, and being made liable to their debt; and he conſequently disjoins theſe two, Chriſt's not bearing the iniquities of others, and their not being abſolved; and ſo although Chriſt hath borne the iniquities of *many*, that is of the elect, and hath ſatisfied and ſuffered for them, yet not for all, but only for the *many*, who in due time ſhall through his knowledge, that is, through faith in him, be juſtified; and thoſe who are left to pay their own debt, Chriſt never died for them. It were very unlike the prophet's reaſoning, to ſay that ſuch a man is in hell, and yet Chriſt bare his iniquities.

Uſe 1. It ſerves to confirm the former truth. Would ye know whoſe iniquities Chriſt hath borne? It is of as many as are juſtified, the iniquities of ſuch he bare, and of no more. 2. It ſerves to provoke you that have received this privilege in Chriſt, to be very thankful. This is it that makes the ſong of praiſe delightſome, Rev. v. 9. *Thou haſt redeemed us to God by thy blood, out of every kindred, tongue, and nation;* becauſe

becauſe it is not a common, but a peculiar, ſpecial mercy, if any be ſo.

6thly, From the connection *obſerve*, That although Chriſt hath not borne the iniquities of all men and women, yet he hath borne the iniquities of all that believe, and none ever believed on him, but they may conclude that he hath borne their iniquities, and on that plead their juſtification, through his ſatisfaction. Although there be a reſtriction upon the one ſide, yet there is none on the other; all are not juſtified, but thoſe only, whoſe iniquities he hath borne; yet all who through his knowledge, or faith in him, are juſtified, their iniquities he hath borne. And hence it will follow, that no perſon hath believed, but Chriſt hath borne his iniquities. Not that the man's believing is the cauſe of Chriſt's bearing; for his bearing of the man's iniquities is the cauſe of his believing; but it is to ſhew the connection betwixt his bearing and the man's believing; and that his believing is the evidence of Chriſt's bearing of his iniquities. And this is more comfortable than the doctrine of univerſal redemption a thouſand times; for it joins Chriſt's dying and the juſtification of all that believe on him. So that there are none, that by faith betake themſelves to him, but they may expect freedom from the curſe, and abſolution before the throne of God; whereas the doctrine of univerſal redemption ſaith, that Chriſt died for all, yet all ſhall not be ſaved, and I wot not whether I ſhall be ſaved or not, and what ground of anxiety is this? but this doctrine hath ſolid conſolation in it, Chriſt hath not died for all ſimply, but for all believers, he hath borne all their ſins; but I have betaken myſelf to him by faith, therefore he died for me, he hath borne my iniquities, and I ſhall never bear them myſelf, but be juſtified.

I ſuppoſe we need not inſiſt much on the confirmation of this. 1. It is impregnably proved from the reaſoning of the prophet in this place; that all that are

believers cannot but be redeemed and juſtified, becauſe he hath borne their iniquities, who by faith betake themſelves to him. 2. If faith in Chriſt be a ſaving fruit of his death, and if none can believe but thoſe, whoſe iniquities he hath born, then wherever faith is, the perſon may conclude, that Chriſt hath borne his iniquities, and that he ſhall be juſtified; but faith in Chriſt is a ſaving fruit, and effect of his death, for he hath purchaſed it among the reſt of thoſe ſpiritual bleſſings ſpoken of, Epheſ. i. 3. Where we are ſaid to *be bleſſed with all ſpiritual bleſſings in him;* and it being a promiſe of the covenant of grace, it cannot but be purchaſed by the death of the teſtator Jeſus Chriſt; therefore, *&c.* 3. It is clear alſo from the apoſtle's reaſoning, Rom. v. 10. *For if when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we ſhall be ſaved by his life.* Will he not, who hath payed ſuch a dear price for us, to purchaſe reconciliation to us, make it good by beſtowing on us the the fruit of his purchaſe?

The *1ſt Uſe* ſerves to vindicate this our doctrine, concerning Chriſt's dying for, and bearing the iniquities of believers only, which is moſt unjuſtly loaded with reproaches, and debated againſt by mens cavillings, as if it were a comfortleſs doctrine; ſure it is more comfortable, more ſure, and more agreeable both to the wiſdom and grace of God, than the doctrine of univerſal redemption is. For put theſe together, that all believers are redeemed and juſtified, that Chriſt hath borne their iniquities, that faith is a ſaving grace, and a fruit of Chriſt's death, that ſuch as believe may conclude their juſtification, and that Chriſt will make good the benefits of his purchaſe to them, what want believers that may be for their comfort? Whereas, if we ſhould lay it for a ground, that Chriſt died for *all*, what comfort were in that? For all are not juſtified and ſaved, but only believers; yea,

yea, by the doctrine of universal redemption, though ye were even now believers, ye could not conclude that ye should be saved, because ye might fall from it again: But our doctrine of justification hath solid consolation; for, Rom. i. 16. *It is the power of God unto salvation to every one that believes.* And, Rom. iii. 2. *It is unto all, and upon all them that believe.* And it makes the believer sure of his perseverance, for it is an express article of the covenant. We shall only say this, that ye will find, that all that in doctrine, or practice make the way to heaven widest, they make it most unsure, and they are in greatest confusion, and indeed it is impossible it can be otherways; for if men go once out of God's way, which is the strait and narrow way, they can never be solidly sure, because there is no solid ground of confidence but in it.

The 2 *Use* serves to answer a *question*, that some out of curiosity puzzle themselves with, which if it were soberly and wisely followed, would be no curiosity, and it is this. How shall I know if Christ died for me? Answer, make it sure that ye believe, and then ye shall be sure of the benefits of his death. For if he hath borne the iniquities of those that believe, and if there be no way to make it sure he hath borne our iniquities but by believing, it is a needless stir and noise that is made, about the knowledge of election, and of Christ's intention in his death; for though we should say that he died for all, it would not comfort, except we said also, that all go to heaven. But are ye burdened with sin, and have ye by faith fled unto Christ? and do ye actually rest upon him? Then ye may on that ground conclude your interest in Christ's death, and from that ascend to election. That which makes many believers to be in hesitation as to this, is their never making it clear to themselves, whether they have believed; and therefore, if ye would see your election and interest in Christ's death,

put the matter of believing to a point; for it is the door whereby you enter into other secrets of God, such as election is; and there is no other way to enter into it. Therefore these two are knit together, John vi. 39, 40. *This is the will of him that sent me, that of all that he hath given me, I should lose nothing.* And if it should be asked, how shall I know, who are given to Christ to be redeemed by him? The next verse answers, 'This is the will of him that sent me, that 'every one which seeth the Son, and believeth on him 'may have everlasting life, and I will raise him up at 'the last day.' Would ye then know who are given and redeemed? They are believers, I mean of such as are come to age, for none will make the question concerning infants; and therefore if ye would know the way of coming to the knowledge of your justification, redemption, and election of God, begin at the lowest step of believing, and make that sure, and all the rest will follow of course; but if ye mistake and overlook this, and will go up to the top of the ladder, *per saltum*, and at the first, it will be just with God, that ye never come at the knowledge of those secrets, which were in his heart before the world was.

Use 3. It is matter of consolation to the believer, who may as certainly conclude an interest in Christ's death, as if he had heard the transaction of redemption read over, and had seen his name in the book of life, for our Lord saith, John iii. 16. *God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life.* If thou be a believer, thy name is there, Christ hath borne thine iniquities, and what consolation is that to them who are clear concerning their faith? But, alas! it says there is much rotten, unsound and slippery faith among us, and also much faith that is but little lively, that there is so little solid comfort following it.

Use 4. It serves to demonstrate, the necessity of believing,

believing, the advantages of it, and the neceſſity of our endeavouring to be clear that we do believe; if theſe two go together, juſtification and believing, then there is a neceſſity of believing; and if theſe two go together, clearneſs about our believing, and the knowledge that Chriſt did bear our iniquities, then there is in ſome reſpect a neceſſity, that we know we believe, otherways we can have little or no comfort in Chriſt's bearing of our iniquities, and of our being given to Chriſt to be redeemed by him. From theſe two the advantages of believing may appear, therefore to make all ſure, juſtification, Chriſt's bearing of your iniquities, and your being given to Chriſt to be redeemed by him. From theſe two the the advantages of believing may appear, therefore to make all ſure, juſtification, Chriſt's bearing of your iniquities, and your being given to Chriſt, make it ſure that ye are in the faith, and this way give all diligence to make your calling and election ſure. And the Lord himſelf prevail with you ſo to do.

SERMON LXIV.

ISAIAH LIII. *Verse* 12.

Verſe 12. *Therefore will I divide him a portion with the great, and he ſhall divide the ſpoil with the ſtrong, becauſe he hath poured out his ſoul unto death; and he was numbered with tranſgreſſors, and he bare the ſins of many, and made interceſſion for tranſgreſſors.*

THERE hath been a compendious ſum of the covenant of redemption delivered by the prophet in this *chapter*, wherein, what is required as the price for elect ſinners from the Mediator, is held forth on the one ſide, in a large deſcription of his ſufferings; and what is propoſed as the fruit that ſhould follow,

and

and the ſatisfaction that the Mediator ſhould have for his ſufferings, is on the other ſide alſo laid down; as that 'he ſhould ſee his ſeed, and prolong his days, 'and the pleaſure of the Lord ſhall proſper in his 'hand: That he ſhould ſee of the travel of his ſoul 'and be ſatisfied, and that by his knowledge many 'ſhall be juſtified.' In this verſe, we have a ſummary re-capitulation, and repetition of this mutual agreement; only it is propoſed in a different method, for before what was required and undertaken by the Mediator, was firſt ſet down, and then the promiſes made to him were next ſet down. Here the method is altered, and the promiſes made to the Mediator are firſt ſet down, and the conditions required of him laſt ſet down; it may be, to ſhew the oneneſs of the covenant, and the mutualneſs of the terms of it; and that though, as to our conceiving and underſtanding of it, there be ſomething firſt, and ſomething laſt, yet with God there is no ſuch thing, but it is one preſent act. The promiſes made to the Mediator are in two expreſſions, with an inference in the word, *Therefore*, knitting this to what went before, *I will divide him a portion with the great, and he ſhall divide the ſpoil with the ſtrong*. In ſhort, the ſimilitudes here uſed are taken from conquerors, and victors, who having been in a war and fight, and having defeated and routed all their enemies, and put them off the field, have a glorious deliverance, victory and triumph, and a great ſpoil, as the fruit of war. And ſo the meaning is, that the Mediator by his undertaking to ſatisfy for the elect, ſhould have a great fight and combat with many enemies, but he ſhould loſe nothing by it; he ſhould have a notable deliverance, an excellent victory, and glorious triumph, great glory and ſpoil; ſo that as there was never war like his, nor enemies like thoſe that he had to encounter with, ſo there ſhould never be ſuch victory, triumph and ſpoil, as our Lord Jeſus ſhould have. The word *portion* is not in the original, but

but well supplied. It is only, *I will divide him many*, as the word is often used, and *he shall divide the spoil with the strong*, that is, he shall in dividing the spoil be above the strongest.

The words infer, and take in these *three*. 1. A great defeat of and victory over all the Mediator's enemies, the devil, death, and the curse. He has a great victory over them, and gives them a great defeat, so that they are quite beat off the field, as *dividing of the spoil* imports, Psal. lxviii. 12. *She that remained at home divided the spoil;* and Isa. ix. 3. *As men rejoice, when they divide the spoil.* 2. The great number of captives that our Lord in his victory, and triumph takes and brings off; that is, he gets a great booty, which is that spoken of in the words before, *By his knowledge many shall be justified;* and it is that which is expresst in that Ps. lxviii. 8. *Thou hast ascended on high, thou hast led captivity captive;* that is, those that were formerly captives thou hast redeemed from their captivity, and led them captive that carried others captive; as the people of God pray, Psal. cxxvi. 4. *Turn again our captivity.* 3. It takes in the excellent victory, the great triumph and glory, that the Mediator should have by this means; *He is exalted above every name that is named; that at the name of Jesus every knee should bow, of things in heaven, of things in earth, and of things under the earth.* For further clearing of it, we shall recommend to you *two* or *three* places in which is like there is an allusion to this as that Col. ii. 14, 15. *Blotting out the hand-writing of ordinances that was against us, and contrary to us, taking it out of the way, and nailing it to his cross*; tearing as it were the obligation that the law had over the elect, by his paying of their debt: *And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.* There is his victory and triumph: He combats with, subdues, and treads under his foot all his and his peoples enemies, by satisfying

satisfying the justice of God for the elects debt, and spoils them of many souls that were led captive by them; and triumphed openly over them, declaring himself to have gotten the victory in a most majestic manner. A *second* place is, Phil. ii. 8, 9. *Being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross, wherefore God hath highly exalted him, and given him a name which is above every name; that at the name of Jesus, every knee should bow, of things in heaven, in earth, and under the earth, and that every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father.* This is his victory, triumph and glory, such as none in heaven or earth ever had, or shall have the like. A *third* place is that, Eph. ii. 20, 21, 22. *He raised him from the dead, and set him at his own right hand, in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come, and hath put all things under his feet, and gave him to be head over all things to the church;* whether they be devils, or good angels, or men, saints militant, or triumphant, he is above them all, all are made subject to him, and he is the head of his church.

The expressions run in different persons. The first is in the first person, *I will divide him a portion.* It is a promise of God the Father to the Mediator, for his attaining the victory, as it is said, Ephes. i. 20. *God raised him from the dead.* The second expression is in the third person, *He shall divide the spoil,* to shew that the Mediator God-man concurred in attaining the victory; therefore, Rom. i. 4. He is *said to raise himself*; and in that it is said, *I will divide,* and *he shall divide,* it is to hold out the Mediator's attaining and possessing of what was promised, and to shew that there is nothing promised to the Mediator but actually he is, and shall be put in the full possession of it.

The

The laſt part of the words holds forth the conditions on the Mediator's ſide, in *four* expreſſions. 1. *Becauſe he hath poured out his ſoul unto death*; that is, becauſe he willingly condeſcended to die, he gave up, or poured out his ſoul to death. 2. *He was numbered with tranſgreſſors*; he had a reproached and ſhameful life, and a reproached and curſed death. He was thought the worſt in the world, ſo that Barrabbas a murderer was preferred unto him. It alſo points forth the reſpect that his death had to a ſatisfaction for the ſins of the elect, he was legally numbered, and counted amongſt tranſgreſſors, though he was no tranſgreſſor. 3. *He bare the ſins of many*, which expounds the former, and ſays this much, that not only he ſimply died, and died a ſhameful death, but that he died for this end, to bear, and by his bearing to remove the ſins of the elect; for it relates to the *many* that in former words are ſaid to be *juſtified by his knowledge*. And it cannot be but theſe *many* ſhall be juſtified, becauſe he did bear their ſins, as to the puniſhment and curſe due to them, and whoſoever ſins are borne by Chriſt, theſe are and ſhall be juſtified; and therefore he muſt be victorious, and have a glorious triumph and deliverance, becauſe he lays down his life for his ſheep, as it is, John x. 17. *Therefore doth my Father love me, becauſe I lay down my life, and take it up again*. And by the way it is a ſtrange thing, that the only begotten Son of God, ſhould be loved on this account, accepted, and glorified in this work, even becauſe *he poured out his ſoul unto death*, out of zeal to his Father's glory, in proſecuting the work of ſinners redemption. 4. *And he made interceſſion for the tranſgreſſors*; which points out the application of his death, and the benefit thereof to the *many*, whoſe ſins he bare, he died to take their ſins away, and interceeds to have his purchaſe made effectual. For though this be applied uſually to his prayer on the croſs, yet that is but one particular of his interceſſion, which is of

larger extent, and therefore it is noted as a condition required of the Mediator, that he must not only die, but also interceed, that the benefits of his death might be made good to them, for whom he died.

Thus ye see, we have the sum of God's covenant here, as if the Lord were proposing to the Mediator, now, Son, if thou wilt pour out thy soul unto death, and thereby bear the sins of my elect people, and make intercession for them, thou shalt lose nothing by it, thou shalt have a glorious victory and triumph, and a great spoil. In the words before, the Mediator having accepted the terms of the covenant, and performed them, though not actually at that time, but in the purpose and decree of God, which now are actually performed, therefore the promises are turned over in a concluded covenant, and in an absolute right to him.

What needs further explication, we shall endeavour to reach it, as we speak to the observations, and because the words for the most part yield the same doctrines that have been spoken to before, we shall not insist on them.

1*st*, Then from the repetition, *observe* in general, that the nature and terms of the covenant of redemption betwixt God and the Mediator, is a profitable doctrine, and useful to be understood and believed by the people of God. Therefore it is so clearly proposed, and again and again repeated, and laid before their eyes, and summed and repeated in this verse, to keep them in mind of it. Those that know the covenant of redemption, as that which hath in it the sum of all the foundations of our faith, and the ground of our access to God, and of our peace with him, they will easily grant this, that it is very necessary to be studied, known and believed. For, 1. By it we know what we may expect from God, because what we are to expect, is promised to Christ in this covenant, as to our head, *this portion with the great, and this dividing the spoil with the strong;* he hath it as our head.

2. Because

2. Becauſe we know by this covenant, how we come by theſe things promiſed: and that is, *by pouring out of his ſoul unto death, bearing of our ſins, and interceeding for us*; which ſuppoſes, and includes our betaking of ourſelves unto him by faith. 3. Becauſe by this covenant, the rich and free grace of God hath its due glory; for there is nothing conſidered here, as the reaſon of ſetting captives free, but Chriſt's paying of the price; it comes freely to us, as a gift beſtowed.

2*dly*, And more particularly, *obſerve*, that though our Lord Jeſus Chriſt, in the work of ſinners redemption, had a ſore combat and fight, yet he hath a glorious deliverance, triumph and victory; it was the greateſt, foreſt, and moſt furious aſſault that ever was heard of, that our Lord Jeſus encountered with. As the remembrance and conſideration of what hath been ſpoken, of his *being in an agony, and ſweating drops of blood*; *of his* praying, that *if it were poſſible, that cup might depart from him*; O! *his crying, my God, my God, why haſt thou forſaken me?* &c. will moſt convincingly make out, the juſtice of God purſuing him for all the guilt of the elect, principalities and powers being engaged againſt him; the devil, the prince of this world, having all his inſtruments at work, ſome to nod the head, ſome to mock and ſcourge him, *&c.* yet he did abide it all: 'He gave his back to the 'ſmiters, and his cheeks to them that pulled off the 'hair, and hid not his face from ſhame and ſpit-'ting;' and had a moſt glorious victory and triumph over all: What we ſaid in expounding of the words ſomewhat clears it; and thoſe words, John xii. 13. *Now is the judgment of this world, now ſhall the prince of this world be caſt out*, to point out his victory over the world, and the devil; and alſo thoſe words, Col. ii. 14, 15. *He ſpoiled principalities and powers;* he uncloathed them, and left not a whole rag on them; he by a ſtrong hand pulled all the elect from them, and left none of them in their

poſſeſſion; he brake open the priſon doors, and ſet them all at liberty. This was indeed a great victory. He alſo hath a great ſpoil of many captives, and great glory, being exalted in our nature, *at the right hand of the Majeſty on high, having a name above every name; that at the name of Jeſus every knee might bow*; and that paſſage, Epheſ. i. 20, 21. is to the ſame purpoſe, *He hath put all things under his feet*, &c. If we look to *reaſon* it cannot be otherways. 1. If we conſider what our Lord Jeſus was in his perſon, being the Son of God, he cannot but be glorious; John xvii. 5. he prays, *Father, glorify me with that glory which I had with thee before the world was.* Though by being man, he became of no reputation, and a vail was drawn over the declarative glory of the Godhead in his perſon for a time, yet he remained ſtill the Son of God, and glorious in himſelf; and it cannot be but he that is God muſt be glorious in his exaltation, when that vail that obſcured his glory is taken away. 2. His office, as Mediator, and head of the elect proves it. He that was appointed head over all things to the church, could not but be great and glorious; and therefore when that of Pſal. x. 10. is cited by the apoſtle, Acts. ii. 24. and xiii. 35. it is ſaid, *that it was impoſſible that death could keep him.* 3. It will be clear, if we conſider the work itſelf wherewith he was intruſted, it being a work that was ſo well liked of, and approved by God, he could not but have a glorious victory and deliverance. Therefore ſays he, John x. *My Father loveth me, becauſe I lay down my life for my ſheep;* and Philip. ii. 8. it is ſaid, *Becauſe he humbled himſelf, and became obedient unto death, therefore God hath highly exalted him.* It was the contract betwixt God and the Mediator, that he ſhould firſt become low, and then be exalted, and therefore he behoved to be exalted, and made very glorious.

Uſe 1. Learn, not to undervalue, nor to vail and obſcure

obſcure the glory of the Mediator, from the conſideration of his ſufferings; for though he was low, yet he is now exalted, he had a moſt noble, excellent and glorious victory and triumph over all his enemies. There are none of us all, but ſhall at the day of judgment, when he will be ſeen to be judge of quick and dead, (which is a part of his triumph) having ſo many redeemed ſlaves, at his back, have a confirmation of this truth in our boſom. And indeed it is no ſmall part of religion to have this point deeply impreſſed on our hearts; that our Lord Jeſus, who was once low, is now exalted to ſuch glory. If we look to it, we ſhall find a great part of our deadneſs and unſoundneſs lies here; and that is the reaſon his greatneſs appears ſo little in our eyes. Alas! We do very much undervalue him; but his humiliation being for us, it ſhould not make us think the leſs of him, nor make us leſſen the high eſteem we ſhould have of him, but ſhould in reaſon make us value him the more.

Uſe 2. It is a moſt comfortable doctrine, in reference to all ups and downs of time, and to all the ſtraits that his church and people can be put to. It cannot be ill with Chriſt, and it ſhall not be ill with them; he may have conteſts, but he ſhall have, yea he hath got the victory, he once died to die no more; all that he hath now to do, is to make application of his purchaſed redemption, and to divide the ſpoil: to obſerve what of his purchaſe is yet in the devil's poſſeſſion, and to reſcue and ſet it free. He hath got the poſſeſſion of the kingdom, and it muſt, and it ſhall go well, let the world rage, and let the ſea roar, and the floods lift up their voice, and the mountains be caſt into the ſea; whatever confuſions and overturnings come, or whatever troubles be, our Lord Jeſus hath got the victory, and is dividing the ſpoil; he will take no other diviſion, than what Jehovah hath made, and carved out to him; it will not

not be what devils, or men, what great men, kings, princes, parliaments, potentates, armies, &c. are pleased to give, or allow to him, but he must needs have the *portion* promised him *with the great, and the spoil with the strong;* he shall certainly get that, and none shall be able to bereave him, or take any of it from him, yea, none shall possess a foot of ground bestowed on him and his followers; he shall have a church, and ordinances dispensed therein, where he intends it; and souls shall be gathered to him, from all quarters, as they were given to him, and shall disappoint all the malice, and proud opposition of devils and men; all that the Father hath given to him shall come to him, without all peradventure, or possibility of misgiving; they shall not by all their opposition and persecution, be able to keep any one of the given ones, from coming to him, in the reason agreed on betwixt Jehovah and him. And *2dly*, It is comfortable to God's people, as to their own particular case. Corruption is a strong and formidable enemy, the devil is a restless enemy, and goeth about like a roaring lion seeking whom he may devour, the world is a deceitful, ensnaring enemy, and doth often in a manner even overwhelm them; but our Lord Jesus hath the victory, and the dividing of the spoil; those that remain at home, the most contemptible persons shall divide the spoil. This is it that Job comforts himself with, chap. xix. *I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth*, to wit, as sole and absolute conqueror, the victory being intirely on his side, *with these eyes shall I see him, and no other for me, though worms destroy this body:* Believers, O! Believers, there is a good day coming. He hath got the victory, and so shall ye: *The God of peace shall bruise Satan under your feet shortly:* And whatever wrongs ye suffer, and whatever straits ye be under now, while the wicked are in prosperity, there will be a new

new deciſion, yea, a new deciſion ere long, all ſhall be ſnatched from wicked men, but your cup ſhall run over; there ſhall be no more fighting, no more parties to give you battle, or to oppoſe you, when he ſhall have beaten all enemies off the field. It will be a poor and ſorry portion that many will have in that day, who did not truſt to Chriſt's ſpoil, when ye believers ſhall be ſharers with him in it.

Uſe 3. This is an evidence that it is both hard, and difficult to contend with Chriſt, and to be found in oppoſition to him. I ſpeak not ſo much of public conteſts, ſuch as Pilate, Herod, the ſcribes and Phariſees had with him, and which many great ones of the earth ſtill keep up againſt him, who will find the ſmart of their oppoſition ere long; but of all that contend with him in his ordinances, and who ſay by their practice at leaſt, *let us break his bands aſunder, and caſt away his cords from us*, as it is, Pſal. ii. and *we will not have this man to reign over us*, as it is, Luke xix. he will ſay, *Bring out theſe mine enemies and ſlay them before me.* Beloved hearers, the day is coming when all of us will ſtand before him, and ſhall ſee him divide the ſpoil; and woe, woe will be to that perſon that day, that would not ſubmit to his government. O! what a dreadful thing will it be to be ſlain before the Mediator, to have the Prince of life taking holy pleaſure in thy death, becauſe thou ſided with the devil, and the luſts of thine own heart, becauſe thou reſiſted and quenched his Spirit, and barracaded the way of his acceſs to thee, and would not let him in, to reign in thy heart, nor yield thyſelf as a ſubject to him? But it ſhall be well, unſpeakably well with Chriſt, and all that are his in that day, he, and they ſhall triumph moſt gloriouſly: The ſplendour, ſpiritual ſtate, and majeſty of that triumph ſhall infinitely tranſcend all that hath been looked at with wonder in the moſt glorious triumphs of the greateſt emperors, kings, or captain generals in the world.

3*dly*, Conſider

3*dly*, Consider what this spoil is, even to *see his seed*, and to *justify many*, and to have them brought in to him, and made partakers of his grace and glory: *Observe*, that it is a part of Christ's victory, triumph, and glory to have the devil defeated and thrown out of souls, and to have them converted, justified and saved through his blood. When he is triumphing over enemies, as it is, Col. ii. 14, 15. what is he doing? He is even tearing the bond that was against the elect, and blotting out their debt, in that he triumphs most gloriously; so, Psal. lxviii. *Thou hast ascended on high, thou hast led captivity captive*, there is his triumph and spoil, even a company of poor slaves redeemed by him. 'The weapons, *says the apostle*, 'of our warfare are not carnal, but spiritual, and 'mighty through God, to the bringing down of 'strong holds, and leading every thought and imagi-'nation lifted up against God captive unto the obedi-'ence of Christ:' There is Christ's victory and triumph. What are the strong holds that he batters, storms and takes? He makes some proud hearts to stoop and yield to him, and carries some that were rebels to him, captive to his obedience: O! happy captivity! It is not meant in respect of bondage, but in respect of voluntary subjection to him. This is a most noble, and lovely victory and triumph, a glorious day indeed which is ours, as well as his, it being the redeeming of poor captive sinners, and bringing in of many followers to the Lamb; and therefore, verse 11. it is called *satisfaction for the travel of his soul*, and *the justifying of many*: That is the spoil and the prey: verse x. it is called *the pleasure of the Lord*; and in this verse, *his portion and spoil*. What doth our blessed Lord Jesus take to himself, what doth this David claim, or take to him as his spoil, who is the alone Monarch of this great universe? It is a number of poor sinners; 'Come to me,' says he, 'ye 'blessed of my Father, inherit the kingdom pre-

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'pared for you:' He hath no more, he seeks no more, but so many souls as he designed to do good unto; *when the Lord divided the nations*, as it is, Psal. cxxxv. *he chose Jacob for his portion.* If we consider a little more particularly, we shall find the justification, and salvation of sinners to be our Lord Jesus his victory, triumph, and spoil; because herein he is victorious, and triumphs, and has the glory of his obedience, faithfulness, grace, power, and love; the glory of the Mediator shines manifestly and conspicuously in all these here. 1. The glory of his *obedience*, when he hath it to say, as it is John xviii. 9. *Of all that thou hast given me, I have lost none.* He has so many souls committed to him of the Father to redeem, and when he hath done, and performed the work, and brought them in, he hath the glory of his obedience to his Father, who saith to him, *Thou art my beloved Son, in whom I am well pleased.* 2. The glory of *his faithfulness*. According as he did engage, and undertake to Jehovah, he hath kept his word, and there is a necessity lying on him, that it should be so, that of all committed to him, he should lose none, but present them without spot or wrinkle, or any such thing; therefore he is called the *faithful Shepherd*, because he loses none of the sheep that are given him. 3. The glory of *grace*, and *infinite love*. The more that are saved, the more grace and love shines forth in paying their debt and ransom, and in bringing them in to be partakers of his *love;* therefore, John xvii. he says, *That the love wherewith thou hast loved me, may be in them, and I in them*; he would have the love communicated by the Father to him, to be in them, that it may be known that he hath loved them, as the Father hath loved him. There cannot be such a proof and demonstration of love as this. It is evidenced in his exaltation, as their head, and in their being brought where he is. 4. The glory of *power* shines forth here that trampled

upon and triumphed over all difficulties, that were in the way of saving elect sinners. And, O! what difficulties there are in the way of saving sinners? he having the devil and the world without, and a deceitful heart, and a changeable humour within themselves to encounter with; so many sins to mortify, and snares to lead through; yet none plucks his sheep out of his hand; therefore, 1 Pet. i. they are said *to be kept by the power of God, through faith unto salvation.* In a word, as it was the manner in ancient times for conquerors to ride in great triumph, and all their prisoners led before or after them, at their back; so our Lord, for manifesting the glory of his grace, faithfulness, and power, brings so many sinners through to glory, and hath a greater train than ever any conquerer had, and he counts it his glory to have many lost souls saved. John xvii. *Thine they were, and thou gavest them me, and I am glorified in them*; how is that? *I have given them thy word, and they have received it.* He counts himself glorified in sinners submitting to him, in their believing on him, and in their receiving pardon from him. Now let me say, that if we were making choice of a *doctrine* to warm the heart of a sensible sinner, to shame unbelief out of the world, and to give impregnable ground to depend on Christ, here it is, that our Lord Jesus placeth his victory, glory, triumph and spoil in this, even in doing good to sinners, and in having sinners receiving good of him; it is his portion, when the world is divided, that ye have a number of lost sinners to save, as his share; and though he be the heir of all things, and the first-born, yet he loves that better than a thousand kingdoms, when he hath his spoil and prey as he pleaseth; this is it, and he chuseth no other. O sinners! do ye esteem this a little thing? Had he placed his glory in crushing under foot all the prisoners of the earth, or in bringing the world to nothing, who could have said what dost thou? But when he placeth his glory and triumph in this, to overcome the devil,

to cast him out of souls, to relieve poor sinners, and to bring them in to acknowledge him as the *author of eternal salvation*, and as *the author and finisher of their faith*, if ye would have something to wonder at, is it not here? He will burn the world to ashes, and leave it, and will cast many kings and great men into hell; and yet he gathers poor elect sinners out of that burnt heap, as it were, as the thing he hath designed for his spoil; he hath no more, he seeks no more, and yet he gets no gain of these poor sinners for all this.

And therefore, as the *1st Use* of it, wonder at this. Will it not be a glorious day, when Christ is crowned, and hath all redeemed sinners with him, with harps in their hands, singing salvation, glory, and power to the Lamb? O! wonder, that there is not only a Saviour, and life, and salvation to be had through him, but that it is such a salvation as is wonderful in this respect, that he counts it his glory and triumph to have many sinners saved, when he might have glorified himself in sending us all to hell. May we not wonder at this? and yet we ought to believe it, the little faith we have of it makes it to be so little wondered at? Ah! sinners for the most part believe not that Christ esteems so much of the saving of sinners; and therefore they wonder not at it, and are not suitably affected with it.

Use 2. There is here a sweet and solid ground for quieting and settling the faith of sensible sinners, who would have a foundation for their faith. Christ counts it his glory and triumph to save such as ye are; and if ye perish that depend on Christ and his righteousness for life, Christ shall want his glory and triumph; and may not that serve and satisfy you, that your salvation is his glory and triumph, which he will not come short of? The Father hath here promised it, and he shall not, he cannot be without it. Sinners he must have, and shall have to be saved, because his victory, triumph, and spoil depend on it. A wonderful con-

deſcenſion of grace that all theſe are linked and coupled together, as it were, ſinners ſalvation, Chriſt's victory, triumph, and ſpoil, and God's glory in his grace, love, faithfulneſs, and power. Ye reflect, no doubt, on God's faithfulneſs, who ſuſpect and are jealous of your ſalvation, if indeed you do by faith betake yourſelves to Jeſus Chriſt.

Uſe 3. Doth Chriſt eſteem ſo much of the ſalvation of ſinners, that he counts it his victory and triumph, his portion and ſpoil? Then *1ſt*, All that give not Chriſt their ſouls to be ſaved, do what they can to leſſen Chriſt's portion, and to fruſtrate him of his glory. *2dly*, If ye would do Chriſt ſervice that is moſt acceptable to him, give him your ſouls to be ſaved by him, fruſtrate not his grace, lay your ſins on him, and look for ſalvation, thro' him in his own way. He came to fight with principalities and powers, and to overcome them, and by a ſtrong hand to reſcue ſouls from them; and ſo ye ſhould follow him; for that is his ſatisfaction, his portion, and ſpoil; there is here a ſtrong and effectual motive to perſuade to faith in Chriſt, and a ſtronger and more effectual cannot be thought upon. It will be Chriſt's triumph to pull you out of the talons of the devil; and if he do it not, ye on the matter allow the devil ſome way to have the victory over Chriſt, which is yet impoſſible; but the devil will certainly have the victory over you, to whom ye will be ſlaves and drudges for ever. There is alſo ground of great terror, and dreadful warning to ſuch as yield not to Chriſt, becauſe they do what they can to impede his victory; when he comes by his ordinances, *to turn them from darkneſs to light, and from the power of Satan to God*, they thwart with him. The day is coming, when this doctrine will be comfortable to ſome, and terrible to others, when there ſhall be none of us, but we ſhall ſee it confirmed with our eyes, when he (as a man dividing his ſpoil after the victory) ſhall ſay to thoſe on his right hand, *Come*

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ye bleſſed of my Father, inherit the kingdom prepared for you; and to others, *Depart from me ye curſed into everlaſting fire, prepared for the devil and his angels*; even as if a conqueror ſhould take ſome priſoners, and make them ſons and heirs, and ſet them upon thrones, and ſhould caſt others into perpetual priſon, who loved not liberty. And indeed it will be a fearful priſon to be in hell with the devil and his angels. Either we ſhall be part of Chriſt's portion and ſpoil in that day, or he will refuſe, diſown or reject us, leaving us to be an everlaſting prey to the devil; happy they whom he chuſeth, and wo to them eternally whom he refuſes. God give us wiſdom to lay theſe things to heart.

SERMON LXV.

ISAIAH LIII. *Verſe* 12.

Verſe 12. *Therefore will I divide him a portion with the great*, &c.

THIS covenant of redemption is a great contract, there were never ſuch parties as the Lord Jehovah, and the Mediator; and we may ſay, there were never ſuch conditions and articles in any agreement as are in this. The verſe now read doth contain the ſum of that which was agreed upon betwixt theſe parties; the promiſes upon Jehovah's ſide made to the Mediator, and what he ſhall have on his accepting of the offer, and performing of the condition required of him; and what are the terms propoſed to the Mediator, and the conditions which he is to perform, or rather hath performed.

1. There are two things promiſed to the Mediator, *I will divide him a portion with the great*, a fair and large victory, and a good and glorious deliverance, and

and *he shall divide the spoil with the strong*. As those that are conquerors and victors use to share most largely and deeply in the spoil, so our Lord Jesus shall have a rich spoil, many redeemed souls, a bride whom he shall present blameless to the Father; these are the spoil, and the jewels that he fights for, and the prey he chooseth; when the world is burnt, and the rest are sent to hell, he gathers out so many for himself. 2. The conditions on the Mediator's side are four; he comes to this victory and triumph, because, *He hath poured out his soul unto death*, because *he was numbered with transgressors*, because *he bare the sins of many*, and because *he made intercession for transgressors*; therefore shall he be sure of all this.

Altho' there be no express name of a covenant here, yet ye see the thing; because as in covenants amongst men there are two parties, and their engagements are mutual, and the performance of those engagements in the one depends on the performance of the other; so is it here. 1*st*, The parties are Jehovah, and the Mediator. 2*dly*, There are two things promised to the Mediator, a glorious victory and a rich spoil, the justifying of many. 3*dly*, The conditions on the Mediator's side, on which the performance of the promises depends; he condescends to die, and to die willingly, to be numbred with transgressors, to bear their sins, and to make intercession for them; this Jehovah condescends to accept of, and upon this *many*, to wit, all elect sinners are *justified through him*, as it is verse 11.

1*st*, From the promise made to Christ (where the person is changed) *I will divide him a portion with the great, and he shall divide the spoil with the strong*, I will grant him such a thing, and he shall obtain it, take this general observation, as the reason of it, that all the promises made by Jehovah to the Mediator are certain, and shall actually be performed, I will grant this to him, and he shall have it. The connection doth

doth alſo confirm it; 'becauſe he hath poured out 'his ſoul unto death.' So Pſal. lxxxix. 34, 35. 'Once I ſware by my holineſs, that I will not lie un-'to David; my covenant will I not break, nor alter 'the thing that is gone out of my lips;' and indeed it cannot but be ſo, if we conſider either the perſon that makes the promiſe, he is God unchangeable in himſelf, abſolutely faithful, and cannot deny himſelf, *once I have ſworn, and I will not lie unto David;* or the party to whom the promiſe is made, he is the Mediator God-man, in whom the Father is well pleaſed; and the Mediator having performed what he undertook for the elect, there is no ground to queſtion the performance of the promiſe made to him.

The *Uſe* we may make of it is very comfortable; that whatever is promiſed to the Mediator, in reference to particular, private, or public mercies, all ſhall be moſt certainly and infruſtrably performed; Chriſt is the party to whom the promiſes are made, and Jehovah cannot fail to perform what is promiſed to the Mediator, more than the Mediator hath failed in performing what he undertook. Now it is promiſed to the Mediator, Pſal. cx. 3. 'Thy people ſhall be will-'ing in the day of thy power, in the beauties of holi-'neſs, from the womb of the morning, thou haſt the 'dew of thy youth:' Where there are theſe things promiſed to Chriſt, 1*ſt*, That his people ſhall be made willing in the day of his power, which is expounded in that, John vi. 44. *No man can come to me, except the Father who hath ſent me draw him*; God takes away the ſtubbornneſs and frowardneſs that is in the elect, and makes them pliable to embrace, and receive, and give up themſelves to Chriſt. 2*dly*, That his people ſhall be numerous, the youth of his womb ſhall be numerous, as the dew in the morning. 3. They ſhall be holy and ſhining in holineſs, *in the beauty of holineſs*. Again, it is promiſed to the Mediator, that all believers in him ſhall be juſtified; as it is, ver. 11.

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'By his knowledge shall my righteous Servant justify 'many;' and this is according to that, John vi. 39, 40. 'This is the will of him that sent me, that of all 'that he hath given me, I should lose none; and this 'is the will of him that sent me, that every one that 'seeth the Son, and believeth on him may have ever-'lasting life.' The poor sinner that by faith betakes himself to God's promise, the promise cannot fail him, because the Mediator is considered as the party to whom the promise is made, and the absolute salvation and redemption of believers is in the same place promised; though they be in hazard through many sins, indwelling lusts, temptations, and snares, to be drawn away, yet 'they shall have eternal life, they 'shall never perish, none shall pluck them out of his 'hand, he shall see his seed, of all that are given 'him, he shall lose none.' This should commend believing to us, as a sure bargain; because the ground of our faith is articled betwixt God and the Mediator, and it is as impossible that it can fail, as it is impossible that God can be unfaithful, and that the Mediator can fail in that wherein he is engaged. Again, if ye look to promises of public mercies, as that he shall have a church in the world, and that we shall be continued and preserved, &c. these promises shall certainly be performed; as that Psal. ii. 6. 'I have set 'my King upon my holy hill of Zion, ask of me, 'and I will give thee the heathen for thine inheri-'tance, and the utmost ends of the earth for thy pos-'session.' A fruit of which promise, is our preaching, and your hearing the gospel here this day, and the promise, Psal. lxxxix. from verse 20. and forward, 'With him my hand shall be established, and my arm 'shall strengthen him, the enemy shall not exact 'upon him, nor the son of wickedness afflict him; I 'will beat down his foes before his face, and plague 'them that hate him, I will set his hand on the sea, 'and his right-hand on the rivers; I will make him

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'my first-born higher than all the kings of the earth, 'my mercy will I keep for him, his seed shall endure 'for ever, if his children forsake my law, then I will 'visit their transgressions with the rod: Nevertheless 'my loving kindness I will not utterly take from him, 'nor suffer my faithfulness to fail.' There is, Hos. iii. a promise of the ingathering of the Jews. And, Isa. ix. 6. it is said, that 'the government shall be upon 'his shoulders, and of the increase of his government 'there shall be no end.' And Rev. xi. 15. it is proclaimed, 'The kingdoms of this world are become 'the kingdoms of our Lord, and of his Christ.' All these, and many the like promises, shall be accomplished, though the world should be turned upside down every month, or every year. The ground of the church's continuance and preservation is not, because such and such persons govern; otherwise, what would have become of the church when antichrist prevailed? but the promise made to the Mediator. Here lieth the Christian's peace, when he hath to do with accusations; it is impossible that the believer in Christ can perish: And here is insured the church's preservation, even by God's promise to the Mediator that he shall have a seed, and that many shall be justified, that he shall divide the spoil. And though we see but very little appearance of the spreading of the gospel amongst the Jews and Pagans, or where antichrist reigns, the visible church being now for many years rather incroached upon than extended, yet there is not one word here promised, but it shall be accomplished. And this is both a ground of our peace, and of our confidence in prayer; as it is, Psal. lxxii. *Prayer also shall be made for him continually, and daily shall he be praised.* Two sweet exercises, daily to be praying for that which is in the pattern of prayer, *let thy kingdom come*, and daily to be praising him for the coming of his kingdom.

But *2dly*, What is spoken of Christ the Mediator's

part, we have it for granted, that there is nothing ſpoken of, but it is, or ſhall be performed; the Father engages to perform to him whatever promiſes are made to him; becauſe he hath performed whatever he undertook; and although Iſaiah, long ere the Meſſiah came in the fleſh, ſpake of it as a thing done in the time paſt, when as yet it was not actually done, yet he doth ſo, becauſe it was as certain as if it had been already done. *Obſerve* hence, that there is no part of Chriſt's undertaking as a Mediator in the covenant of redemption, but it is, and ſhall be actually performed. O! but there are two reſponſal and faithful parties in this covenant; it is not God, and Adam who brake the covenant, and plaid the traitor, but it is God upon the one ſide, and the Mediator Immanuel, God with us, on the other ſide: Therefore there is faithfulneſs on the Mediator's performing according to his undertaking, as well as there is faithfulneſs in God's performing whatever he hath ſpoken of him, or promiſed to him. I ſhall only give two or three teſtimonies for this; the *1ſt* is, Mat. iii. 14. and xvii. 5. *This is my beloved Son, in whom I am well pleaſed;* he undertook to ſatisfy the elects debt, and hath accordingly performed it; ſo that the Father is well pleaſed. A *2d* is, John xvii. 4. where he appeared before the Father, and uſeth it for an argument for 'his glorifying him with the ſame glory which he had 'with the Father before the world was: I have glo-'rified thee on earth, I have finiſhed the work which 'thou gaveſt me to do.' I have had a taſk, and piece of work committed to me, and now it is performed. And thoſe other words he hath on the croſs, are remarkable to this purpoſe, *it is finiſhed;* now the taſk and work is ended, I have no more to do, but preſently to paſs to the victory, and to the dividing of the ſpoil. And a *3d* teſtimony is our Lord Jeſus' aſcenſion to heaven, and the glory that he will appear in, at the day of judgment, when his kingdom ſhall be

be conſummate; that ſhall be a proof and teſtimony, that he left nothing undone, that was given him to do, that he bare the ſins of many, that he gave his back to the ſmiters, and his cheeks to them that pulled off the hair, and that he ſatisfied juſtice freely, and aſcended to heaven; as it is, 1 Tim. iii. 16. *Great is the myſtery of godlineſs*, ſaith the apoſtle, *God manifeſted in the fleſh, juſtified in the ſpirit*, fully abſolved, as having performed all whatſoever he undertook, *ſeen of angels, and raiſed up unto glory.*

Uſe. This is alſo, tho' a general, yet a very comfortable doctrine to the people of God, in as far as from it they know, that there is no more to be paid to the juſtice of God for the ſins of the elect; it hath received full ſatisfaction, the Surety hath paid all their debt, and is now exerciſing his office, for applying to them his purchaſe, making interceſſion for them, overſeeing them, proving a tutor to them, guiding them, and all that concerns them and his church; even doing all things well, managing the affairs, of his Father's houſe, as a ſon, and he cannot but guide all well; *Other ſheep*, ſaith he, *I have, which are not of this fold, them I muſt bring in, and they ſhall hear my voice, and I give them eternal life, and they ſhall never periſh*; a moſt pregnant ground of comfort to the believer, that his eternal well-being cannot but be ſure; becauſe it hath the faithfulneſs of the Father and the Mediator engaged for it; if Jehovah perform the promiſes made to the Mediator, and if the Mediator perform his engagement to Jehovah, and raiſe up believers at the laſt day, then it muſt follow, that their ſalvation is ſure. This is the main ground on which believers peace is founded; and here we may allude to that, Heb. vi. 18. 'He 'hath ſworn by two immutable things, wherein it is 'impoſſible for God to lie, that the heirs of promiſe, 'who are fled for refuge to lay hold on the hope ſet 'before them, may have ſtrong conſolation;' even ſo

here, there are two immutable things, to wit, God's promiſe to the Mediator, and God will, and muſt keep his word to him. And the Mediator's engagement to God, he will, and muſt keep his word to him; and indeed we have good proof of both already; for it was this management that made the Father ſend the Son of his love, out of his boſom, to be incarnate, and to undergo the work of elect ſinners redemption; and it was this engagement that made the Mediator die, of whom the Father exacted the price, till he declared himſelf ſatisfied and well-pleaſed. Now when theſe things that ſeemed moſt difficult are accompliſhed, what can fail?

1. Then there is here ground to fix our faith upon, and indeed there is need to fix it rightly. The ground that our ſalvation, and perſeverance in the faith is founded on, is not our continuing to pray, to believe, and to love God, but this engagement betwixt the Father and the Son; and it is the cauſe procuring the other, as a neceſſary and infallibly certain effect; it is mainly on this, that believers ſhould reſt quiet and confident. 2. It ſhould make believers humble and cheerful, ſeeing though they be weak in themſelves, yet here they have a hold for every hand, as it were Jehovah's word, and the Mediator's word for their ſafety. 3. It does much commend believing, and the ſtate of a believer, who hath ſuch ground of aſſurance; the greateſt monarch on earth hath not ſuch ground of aſſurance for his dinner or ſupper, as the poor believer hath for eternal life; for the word ſpoken by Jehovah to the Mediator, and the undertaking of the Mediator to Jehovah cannot fail; and the believer hath that to reſt upon, as the ground of his aſſurance.

More particularly, the articles on the Mediator's ſide are, as I ſaid, in theſe four expreſſions, [he hath poured out his ſoul unto death; he was numbred with the tranſgreſſors; he bare the ſins of many; and made interceſſion for the tranſgreſſors.] 1. He muſt die,

die, expreſſed in theſe words, *He hath poured out his ſoul unto death;* which implies three things; 1*ſt*, That it is an article of the covenant of redemption, and of the Mediator's undertaking, that he ſhould die for ſinners; and ſo it is a needleſs, curious, unwarrantable diſpute, whether fallen man might have been redeemed any other way; or whether a drop of his blood was not enough to redeem man; becauſe we ſee here it is determined, and articled in the covenant of redemption, that he ſhould die, Jehovah will have the Mediator dying; and whatever be poſſible to God's ſovereignty (which we would not make to claſh with his juſtice, nor his juſtice with his ſovereignty) this may bound and limit us, that it is concluded in this covenant of redemption, that the Mediator ſhould lay down his life. And it being concluded, it is certain, 1. That God hath given man a law, threatning him, that if he ſhould break that law, he ſhould die. 2. That all mankind, and ſo the elect, have broken that law, and ſo are liable to the threatning and curſe. 3. That the Mediator became Surety, and undertook to ſatisfy for the elects debt, it was neceſſary that he ſhould die, becauſe he undertook to pay their debt, and to ſatisfy for their ſin, which was death by the law to them, and ſo the juſtice of God is vindicated; he cannot be called unjuſt, nor partial, nor unholy, though he do not actually puniſh every ſinner that hath ſinned in his own perſon; becauſe God's holineſs and juſtice appear conſpicuouſly, that he would rather execute what was due to the elect in his own Son, than that their ſins ſhould go unpuniſhed. And conſidering the nature of the Mediator's death, that it was a violent and curſed death, and which had extreme anguiſh and ſorrow going before and along with it, it ſhews that the Lord hath purpoſely taken that way to make it known how bitter a thing ſin is, how terrible a thing his wrath is, and how holily ſevere his law is, and to let all know that it is a dreadful thing to contend

tend with him, who did so put his own Son to it.

Use 1. This *doctrine*, tho' it hath been spoken to before, is a sovereign doctrine, yea, *the* sovereign doctrine, and corner-stone of religion, that Christ hath died for the sins of his people: It gives us access to preach the gospel, which is therefore called, *The preaching of Christ crucified.* Know therefore, and believe, that the Mediator died, and that it behoved him to die; for it was required as a condition of the covenant of redemption, to be performed by him, to which he yielded and consented. O! what love is here to article such a thing before sinners had any being; it was more than to be hungry, and thirsty, and weary. He behoved to die, and to be made a curse. When sacrifices and burnt-offerings would not do, he says, *Lo, I come, in the volume of thy book it is written of me, I delight to do thy will, O my God,* I heartily accept of thy proposal.

Use 2. It speaks an alarming word to all you who are secure atheists, and care not for the wrath of God. O! what will become of you, when the wrath of God and you shall meet? If sin brought the Surety to death, O! what wrath shall you come under, when you shall be put to reckon for your own sin? The smiting of the shepherd was more than if all the sheep had been smitten, and tho' now ye think little of sin, yet the day comes wherein ye shall know to your cost, that *it is an evil and bitter thing to depart from God;* and that *it is a fearful thing to fall into the hands of the living God.*

Use 3. See here the necessity of making use of Christ's death. Either you must do it, or die, and come under the curse of God yourselves, there is not a medium. If ye have sin, how will you have put by, and satisfied for? not by your prayers, much less a laugh or smile; nor by your living an honest life, as ye call it. Christ had infinitely more of this than any of you, and yet he got not sin so easily put away. We may here

here allude to that, Eccl. viii. 8. *There is no discharge in that war, neither shall wickedness deliver them that are given to it.* Death, when it hath a commission, and God's terror backing it, O! how will it handle the secure stubborn sinner, when the hand of God shall pursue him eternally? Alas! what are many doing that never fear the wrath of God, that suspend, put off, and delay the making of their accounts, and all endeavours to die to sin, and live to righteousness, and either pass over their days as atheists, or as formal hypocrites? And such are some of you that hear me this day, who never seek to be found in Christ, nor to improve his death to the mortifying of sin. What will ye do in the day when ye shall be called to a reckoning? Ye will curse the day that ever ye heard the gospel, and that it was concluded that Christ should die, it will be the savour of death to you, through all eternity, and will be the most soul-searching and tormenting word that ever ye heard of.

Use 4. It is a comfortable and encouraging word to sensible sinners; such as betake themselves to Christ, may be sure to receive good from him; for he hath paid the price already, and hath given his word for it, *That such as believe in him should never perish, but he will raise them up at the last day.* Ye should not think that it will be displeasing or dissatisfying to the Father, or to the Son, that ye come to him, and take hold of him; for it was for that end that God sent him, and that he laid down his life, and died (but he dies no more) it will be no trouble to him, but satisfaction to his soul for all the travel of it, to make application of his purchase to you; and seeing it will not displease, but be most acceptable to him, that ye believe on him, and be saved by him; and since unbelief casts shame in a manner upon him, why do ye not betake yourselves unto him by faith for his satisfaction, and your own salvation.

2*dly*. He not only died, but it is said, *He poured out*

out his soul unto death, which implies two things. 1. The intenseness of it; it was an uncouth and strange death, not only was his body afflicted but his soul was poured out. 2. It looks to his good will, readiness and cheerfulness in dying; Father, (as if he had said) must I die? and wilt thou have my soul sorrowful and heavy? I am content to be so, thou shalt have my life; he comes not to die upon his own terms, but casts down his blessed life at his Father's feet, and plentifully gives it out to the uttermost; so that he will not, as it were, leave one drop of his blood, but will needs pour it out in abundance, even all of it.

Hence *observe*, that our blessed Lord Jesus was most hearty in laying down his life for sinners, was most cheerful in undertaking, and most willing and cheerful in executing what he did undertake. He makes not two words in the bargain, (to speak so) but when sacrifice and offering will not do, as it is, Psal. xl. then says he, *Lo, I come, in the volume of thy book it is written of me, I delight to do thy will, O my God.* There is no standing nor disputing here on the Mediator's side, but a present, willing and cheerful undertaking; therefore, Prov. viii. he says, *though he was continually with the Father, even from everlasting, yet his delights were with the sons of men, rejoicing in the habitable parts of the earth*; e'er ever the world was made, e'er ever there was a sinner in being to be redeemed, he rejoiced before hand, thinking there would be such an opportunity to manifest his good will, grace and mercy. And if we look through the gospel, how often shall we find this made good? *No man taketh my life from me, but I lay it down of myself, and I take it up again.* And when they came to take him, and Peter drew his sword, he said, *could not I have commanded twelve legions of angels? but all that is written of me must be fulfilled.* I have engaged to lay down my life, and it must be; and *I have a baptism to be baptised with, and how am I straitened till it*

it be accompliſhed? And when it came to be accompliſhed, though he gave evidences of his power, in *making them fall backward*, who came to apprehend him, yet he raiſes them again, and goes with them; and when they mock and buffet him, and nod the head at him, and bring him to the bar, and queſtion him; and when they ſaid, 'If thou be the King of Iſrael, come 'down from the croſs, and we will believe thee,' which we may think he could have done, though they were but tempting him; yet in all theſe he was ſilent, and never opens his mouth, till he come to that, *it is finiſhed*; he never ſpake a repining word. It was wonderfully much to ſuffer, and to die ſo cheerfully, but to pour out his ſoul unto death, to take his life in his own hand, and to be ſo holily prodigal of it, as to pour it out, there having never been ſuch a precious life, and ſo precious blood poured out, this was much more.

Uſe. It ſhews what eſteem you ſhould have of ſouls, and every one of your own ſouls. Our Lord Jeſus poured out his ſoul unto death for ſouls; he values ſouls ſo much that he gave his precious life for them; therefore, it is ſaid, 1 Pet. i. 19. 'We are not redeem-'ed with corruptible things, as ſilver and gold, but 'with the precious blood of Chriſt.' If he eſteemed ſo much of ſouls, what will it be thought of, when ye waſte your ſouls, and ye know not whereon? he bought ſouls dear, and ye ſell them cheap, for a little ſilver and gold, or for that which is worſe, and far leſs worth. What an unſuitableneſs is there betwixt Chriſt's eſtimation of ſouls, and yours, betwixt his buying them at ſo dear a rate, and your caſting them away, for that which is very vanity? What do the moſt part of you get for your ſouls? ſome a bit of land, ſome a houſe, ſome a little pleaſure, ſome a little ſport, and others the ſatisfaction of their luſts, or a moment's ſinful mirth: O pitifully poor bargain! What will become of the mirth, or luſt, or

pleasure, of this house, or of that land, when kings, and great men will lie crawling, like so many worms before the Lamb? Ye will not get your houses or land with you, ye will not have leave to wear your brave clothes, you will have no silver nor gold in your purse in that day; and suppose ye had it, the redemption of the soul is precious, and ceaseth for ever by any such price. It is a wonderful thing, that when Christ esteems so much of souls, sinners should esteem so little of them; is it not just that such souls go to hell, when they esteemed them so little worth?

Use 2. It should teach you to love, and heartily to welcome this Lord Jesus Christ. What argument of love and of trust, what motive to welcome him can there be, if this be not? That he spared not his life, but poured it out unto death for sinners. How long shall we halt betwixt Christ and Belial? We can not endure to mortify a lust, to want our sport and laughter, or a bit of our credit or honour, though it should cost us the want of Christ. But, O ingrate fools! Is that a becoming requital to him, that took his innocent soul in his hand, and poured it out for sinners, and when he was some way melted, like lead in the fire of God's wrath, was content to pour it forth abundantly, out of love to their salvation? Should it not rather call for love to him, for trusting and receiving of him, and to suffering for his sake, if he call you to it? Will ye draw back to hazard your life for him, that poured out his soul for sinners? It should rejoice a soul to think how willingly and cheerfully he suffered; but, alas! how reluctantly and unwillingly come ye under suffering for him? However, let me commend these *three* words to you. 1. Love him, *for even publicans will love those that love them*, and give Christ love for love. 2. Believe and trust him; what ground is there to suspect him? it is his glory to do good to sinners, and he counts them his triumph and spoil, to make conquest of them; he poured out his soul unto death, as the

word is, Phil. ii. *he emptied himself;* which seems to look to this word of the prophet; and is not that warrant sufficient for you, to trust and believe him, and to lay the weight of what concerns you upon him? And 3. Welcome him, which is a fruit of faith and love; he is a sweet wooer, he is that *good shepherd that laid down his life for his sheep; he gave himself for his church,* as it is, Ephes. v. Therefore, I say, welcome him. This is the great thing the gospel aims at; such expressions are a great depth; and it would require time to read, to ponder them, and to wonder at them; and we should be much in praying for a right understanding of them.

3*dly*. From the connection *because* he hath poured out his soul unto death, *observe*, that our Lord Jesus his willing condescending to die, is most acceptable to the Father; therefore he says, *I will give him a portion with the great, and he shall divide the spoil with the strong, because* he hath done so and so. And all the promises made to him confirm this. Those are wonderful words, John x. 17. *Therefore does my Father love me, because I lay down my life for my sheep.* The only begotten and beloved Son of the Father cannot but be loved, yet he says *therefore*, or on this account, *does my Father love me;* that is, as I am Mediator, the Father's minister or steward, in this work of the redemption of sinners; and because I so willingly and cheerfully lay down myself for them, he hath given me this victory and glory. So well pleasing to God is the willing and cheerful death of the Mediator, that it should be admired by us, and should have this weight laid on it by us, that seeing cheerfulness in obedience is so acceptable to God, we should study it, for he loves a cheerful giver, and cheerfulness in any duty. It is comfortable we have this word to speak of to you; many nations never heard of it, and ye should make some other *use* of it, than if ye had never heard of it: O! but it will be dreadful to such

have heard of it, and do slight it, their souls shall be poured out into hell, even squeezed, and wrung eternally by the wrath of God; therefore look not lightly on it, do not think all this transaction of grace to be for nought; if we were but serious, we would wonder what it means: Alas! We are indifferent to make our peace with God, and yet it must be made e'er the matter can be brought about. It is a great evidence of the stupidity, senseleſsness, and absurd unbelief of many, that they think nothing of sin and wrath, and of the hazard that their souls are in, and that they look at peace with God as an easy business; but one day it will be found to be a great matter to be at peace with him, that sin is bitter, and wrath heavy; and that to be on good terms with God, is better than a thousand worlds. God himself make you to think seriously on it in time.

SERMON LXVI.

ISAIAH LIII. *Verse* 12.

Therefore will I divide him a portion with the great, &c.

THERE was never any agreement so seriously entered into as this betwixt Jehovah and the Mediator, never any contract was of such concernment and weight; it is therefore no marvel it be insisted upon.

The prophet hath been holding forth the terms and conditions of it on both sides, and now he sums them up in the last verse, that the business may be left clear and distinct, setting forth what the Lord Jehovah engageth for to the Mediator, and what the Mediator engageth for to Jehovah; only with this difference, that in the former part of this *chapter*, the Mediator's engagement is first set down, and then what are the promises that the Lord Jehovah made to him, but in this verse where the covenant is resumed,

reſumed, what the Lord engageth for to the Mediator is firſt ſet down, and then what the Mediator is to perform in the laſt place, to ſhew (as I ſaid) the mutualneſs of the covenant of redemption, and that it is one agreement, one link whereof can never be looſed on either ſide.

In the laſt part of the verſe, what the Mediator is to perform, it is ſet down in *four* expreſſions, as paſt and done, becauſe of the certainty and efficay of the Mediator's ſufferings, and of his performing what he undertook, and of divine juſtice its acceptation thereof. The 1*ſt* is, Becauſe *he hath poured out his ſoul unto death;* it was propoſed to the Mediator to die, which he undertook, and in the execution goes cheerfully about it; *He poured out his ſoul unto death*, without deſiring any abatement; grace and love (to ſpeak ſo with reverence) were ſo liberal and prodigal of the life of our Lord Jeſus, for the ſalvation of loſt ſinners, that his bleſſed ſoul was ſeparated from his body, and be made obnoxious to the curſe, which moſt willingly he underwent; his life or ſoul was poured out unto death. The 2*d* is, *he was numbered with the tranſgreſſors*, which implies *three* things. 1. It ſuppoſes that he was indeed no tranſgreſſor, there was no guile found in his mouth, yet he behoved to ſtoop ſo low, as to be reckoned among, or numbered with tranſgreſſors. As the former expreſſions hold forth the painfulneſs of his death, ſo this holds forth the ignominy of it. He not only died, and behoved to die, but he was looked upon as a deſpicable perſon, even ſo deſpicable, that *Barabas* a thief and robber was preferred unto him. Of this we ſpake from verſe 3. *He was deſpiſed and rejected of men.* 2. It implies mens ingratitude, that when our Lord came to redeem them, they did not count him worthy to live, but looked on him as a tranſgreſſor. This was alſo fulfilled in the hiſtory of the goſpel, as John xviii. 30. They ſay unto Pilate, *If he were not a malefactor, we would*

would not have delivered him unto thee. 3. It implies the low condescendence and depth of the love of our Lord Jesus Christ, which hath no bottom; he will not only die, but die a shameful and *cursed death*, and take on reproach and ignominy with the debt of sinners, when they are despising him; the surety must not only die, but die a shameful death. Some deaths are creditable and honourable, and men will with a sort of vanity affect them; but it must not be so with our Lord Jesus, when he entered himself the sinners surety; he must not only die, but be despicable in his death, as it is, chap. l. 5. *He gave his back to the smiters, and his cheeks to them that plucked off the hair; he hid not his face from shame and spitting;* because it was so articled and agreed upon; *when he was reviled, he reviled not again.* O! What condescending love shines forth here in the Mediator! It was much to pay the debt, and die, but more in his dying to be counted the transgressor; much to be surety, but more to be counted the bankrupt; as if some wicked and perverse officer, seising on the surety, should not only arrest him for the debt, and exact it of him, but account and call him the bankrupt debtor, yet bears all patiently. It should learn us to bear reproach for him, he bare much more for us than we can bear for him; he was railed at, reviled, buffeted, and spat on; they in derision said unto him, *Hail King of the Jews;* they mocked him, nodded the head at him, hanged him up between two thieves, as the most eminent malefactor of the three. And Mark saith, chap. xv. 28. that *this scripture was fulfilled, which saith, And he was numbered with the transgressors.* God appointed it, and the Mediator had condescended to it, and therefore it behoved so to be. We spake to the matter of this before, and will not now insist on it any further. The 3*d* is, *He bare the sins of many;* which is also causal, as the former are. It is put in here, 1*st*, To shew the end of

of his dying, and the nature of his death. His death was a curſed death; but not for his own ſin, but for the ſins of others, even to pay the debt that was owing by his elect; the *many* here are the ſame *many* ſpoken of in the former verſe, *who by his knowledge are juſtified.* It is not the ſins of *all* that Chriſt bare, but the ſins of *many*, and the *many* whoſe ſins he bare, are the *many* that are juſtified, and all who are juſtified, their ſins he bare, and of no more; ſo that as many as have their ſins borne by Chriſt are juſtified; and whoever are juſtified, had their ſins borne by him. 2. It ſhews alſo, how the ſins of theſe *many* are taken away, it was by Chriſt's bearing the puniſhment due for their ſins; this is that which we ſpake to from verſe 6. *The Lord hath laid on him the iniquities of us all.* In a word, it is this, the Mediator articleth, and agreeth to take on him the guilt of the ſins of the elect, tho' not their ſins themſelves formally conſidered; he took the deſerving or burden of their debt. Of this we have alſo ſpoken before, and will not therefore inſiſt any more particularly on it.

The 4*th* and laſt article, or part of the condition required of the Mediator, is, *he made interceſſion for the tranſgreſſors.* There was more required of him than to die, and to die ſuch a death for the elects ſins. He muſt alſo make application of his death, and he will do that likewiſe; whereupon is founded his interceſſion, that the benefit of his death and ſatisfaction may be applied, and made good to them, which is ſet down in theſe words, *He made interceſſion for the tranſgreſſors*, wherein alſo we are to carry with us the thoughts of his condeſcending love, who not only will ſatisfy for the elects debt, and procure to them righteouſneſs and eternal life, but when they continue in oppoſition to him, will make interceſſion for the application thereof to them, he having a number given to him, not only to pay their debt, by dying for them, but alſo actually to apply the benefits of his death and purchaſe to them; according

according to that, John vi. 39. *This is the will of him that ſent me, that of all that he hath given me, I ſhall loſe nothing, but raiſe them up at the laſt day.* Theſe *four* do plainly and ſummarily comprehend the Mediator's engagement in the covenant of redemption, as to his prieſtly office; and having ſpoken ſomewhat of the firſt *three*, we ſhall inſiſt a little on this laſt, concerning his *interceſſion*.

For clearing whereof, when he prayed on the croſs, Luk. xxiii. *Father, forgive them, for they know not what they do*, this was in part fulfilled. But his praying, or making interceſſion for tranſgreſſors, is to be conſidered *two* ways. *Firſt*, As he was a man under the law, and ſo he was to pray for other tranſgreſſors, than the elect only; as Stephen following his example did, Acts vii. 60. when he ſaid, *Lord, lay not this ſin to their charge.* 2. As he is Mediator, and ſo he prays only for the elect; as is clear, John xvii. 9. And his interceſſion thus conſidered is always effectual, and runs in the channel of the covenant of redemption, and is commenſurable, and of equal extent with his death. His interceſſion in the *firſt* ſenſe is more largely extended; he might, conſidered as man under the law, have interceeded for his enemies, that were not elected; therefore we take his interceſſion here in the *ſecond* ſenſe, as he is Mediator; and as Matthew, ch. viii. 17. applies his bearing of our griefs, and carrying of our ſorrows ſpoken of verſe 4. of this chap. to his carrying of our temporal bodily infirmities, ſo there may be an alluſion to this, in the Lord's prayer on the croſs. We mark this diſtinction, becauſe Arminians, that pretend to an univerſal redemption, plead alſo for an univerſal interceſſion; and on this ground, they ſay, that Chriſt prayed for many that went to hell. But we anſwer, that our bleſſed Lord Jeſus, did not there, if he prayed for any ſuch, interceed as Mediator properly, but as man under the law; even as in his prayer in the garden, when his holy human nature

ſinleſly

ſinleſly feared to take the bitter cup, he prayed, *Father if it be poſſible, let this cup depart from me;* and it was agreeable to the human nature, to ſeek innocently to eſchew the drinking of ſuch a cup; but, when, in the ſame prayer, he ſpeaks as Mediator, he ſays, *not my will, but thine be done; and for this cauſe came I unto this hour.* So when he preached as man, and a miniſter of the circumciſion, he ſays, *O! Jeruſalem, Jeruſalem, how often would I have gathered thee, and thou would not;* whereas, if we conſider him as Mediator, he doth what he will; and calleth none but they come, and willeth none to be gathered, but ſuch as are gathered. The interceſſion here meant, is that which is an article of the covenant of redemption, and a piece of Chriſt's prieſtly office, to which the promiſe in the firſt part of the verſe is made; and therefore we have clear reaſon to ſpeak of it, according as the New Teſtament holds it out to us.

1. Then we *obſerve* this *doctrine* from it, that according to the covenant of redemption, our Lord muſt not only die, but alſo interceed for tranſgreſſors, or ſinners; or, it is a part of our Lord's office agreed upon in the covenant of redemption, that he ſhould be interceſſor for tranſgreſſors. It is on this ground, that its ſaid, Pſ. cx. 4. *The Lord hath ſworn, and will not repent: thou art a prieſt for ever, after the order of Melchiſedeck:* He is a prieſt after Melchiſedeck's order, and not after the order of Aaron; and Rom. viii. 34. he is ſaid to be *at the right hand of God, making interceſſion for us.* It is ſaid likewiſe, Heb. vii. 25. that *he is able to ſave to the uttermoſt all that come to God by him: ſeeing he ever liveth to make interceſſion for them:* So, 1 John ii. 1. its ſaid, *if any man ſin, we have an advocate with the Father, Jeſus Chriſt the righteous;* and frequently elſewhere, it is in ſcripture attributed to him. If it be aſked, why muſt Jeſus Chriſt the Mediator to be an interceſſor? We anſwer, for theſe *three* reaſons. 1*ſt*, It was ſuitable to the glory of God,

that the great Lord deputy, appointed for the ingathering of elect sinners, should be furnished with this office; and his intercession is derived from it, Heb. vii. 25. *He is able to save to the uttermost, seeing he ever liveth to make intercession for us.* He cannot fail in proving himself to be an able Saviour, because he lives for ever to interceed. 2. It is suitable and meet for the glory of the Mediator, and of his priest-hood, that he should not be a priest for a time only but for ever; therefore, when he is brought in as a Priest, Psal. cx. compared with Heb. vii. he is preferred to the order of Aaron, and said 'to be a Priest for ever, 'after the 'order of Melchisedeck, by so much as he is Surety 'of a better testament. They were many, because 'they were not suffered to continue; but this man, 'because he continueth for ever, hath an unchange-'able priest-hood.' 3. It was meet, in respect of the consolation, that believers in him have from this his intercession. There had been a defect in the consolation of believers, if he had not been intercessor; but seeing, as it is, Heb. x. 19. 'We have such an high 'Priest over the house of God, we have boldness to 'enter into the holiest, by a new and living way, and 'may draw near with full assurance of faith.' And that which gives us this boldness, is that, as it is, Heb. iv. 15, 16. 'We have not an high Priest which 'cannot be touched with the feeling of our infirmi-'ties, but was in all points tempted like as we are.' Then follows, 'Let us therefore come boldly unto 'the throne of grace, that we may obtain mercy, 'and find grace to help in time of need.' 4. We may add, that it is suitable for this reason, to wit, if we consider and compare the type with the antitype, Exod. xxx. 10. and Levit. xvi. compared with Heb. ix. The high Priest had sacrifices prescribed to him for himself, and for the people, when he went once in the year, into the most holy, with the blood of the sacrifice, which signified, that Christ after the laying

ing down of his life, *was to enter into heaven, there to appear in the presence of God for us*, Heb. ix. 24.

This is a point which may yield us many and great uses, as *1st*, For *information*, to clear us about Christ's intercession. *2dly*, For *consolation*, to shew us the advantages that flow to believers from it. *3dly*, For *direction* in duties, to learn us what use we should make of it. And *4thly*, For *reproof* and *conviction*, for, and of the sin of our much slighting and neglecting this part of Christ's priestly office.

As for the first, it serves, we say, for *information*; and to let us see that we have an excellent high Priest, who is not only answerable to the type, in dying, but also in interceeding, who died, that he might make application of what he purchased by his death.

For further clearing and prosecuting of this use, we shall speak a little to some few questions. As, 1. What this intercession is? 2. Who interceeds? 3. For whom? 4. For what? 5. How this intercession is performed? 6. What are the grounds on which it is founded.

For the first, what this intercession is in general? and for clearing it, we shall consider, 1. What it is not; and 1. There is here no humbling of the Mediator in the way of supplication, as he prayed when on earth, or as we pray, or as one man intreats, or interceeds with another. That way of interceeding is inconsistent with his exaltation, his humiliation being perfected and past, and he being now exalted at the right hand of God. 2. It is no verbal thing, no bringing forth, or uttering of words. There is no such language in our Lord's intercession; so that we are not to conceive of his intercession, as if he made a formal prayer. That manner of dealing, or proceeding is not now betwixt God and the Mediator. 3. Neither doth this his intercession consist in any new particular act of his will, as if he did act, or will something that he did not before; therefore he is said

to *live for ever, to make interceſſion, and to abide a Prieſt continually.* His interceſſion is continual, as is clear, Heb. vii. 3, 25. his being in heaven, and appearing there in our name, is his interceſſion. And therefore, 2. Let us ſee in the next place, what it is; and more generally, we may conſider it in ſuch expreſſions as the ſcripture makes uſe of to hold it forth by; and in the ſimilitude and analogy whence it is borrowed, for it is a borrowed thing, as the covenant of redemption is, from compacts among men, becauſe we cannot take in divine and myſterious things, except they be expreſt after the manner of men to our capacity. Such is this, as if a king's ſon were interpoſing for a perſon not in good terms with the king, or, for whom he would have ſome benefit from the king his father. The ſimilitude ſeems indeed to be drawn from this, yet it muſt not be reſtrained thereto; therefore, 1 John ii. 1. he is called *an Advocate with the Father;* and yet he doth not plead our cauſe verbally, as we ſaid before; and 1 Tim. ii. 5. *There is one God, and one Mediator betwixt God and man*; where the apoſtle is ſpeaking of praying. And here he is ſaid to make interceſſion for us, as the high prieſt did in name of the people. In a word, it is our Lord Jeſus Chriſt's making, what he hath purchaſed, and is promiſed to him in the covenant of redemption, effectually good for the behoof of his people, as if he were pleading their cauſe, as an advocate in heaven; which is ſo held forth, for the help of our faith; that the Mediator having made his teſtament, and confirmed it by his death is looking well that his death, and the benefits purchaſed to elect ſinners thereby, may be made effectual: and is as it were waiting as an advocate at court, to procure and bring about this buſineſs, according to that, John xvii. 19, 20, 24. *For their ſakes I ſanctify myſelf, that they alſo may be ſanctified,* &c. *Neither pray I for theſe alone,* &c. *And Father, I will that theſe whom thou haſt gi-*

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ven me, may be with me, where I am: It is even that all may be made good to them for whom he sanctified himself, and the effectual making out of that which he hath purchased to them, that is called his *intercession.*

2*dly*, Who makes intercession? It is not enough that Christ, as man makes intercession; but it is Christ Mediator God and man in one person: It being an error of the Papists, to make the intercession of Christ, to be a thing performed by the human nature only, which lesseneth the consolation of believers, and is inconsistent with the union of the two natures, and detracts from the weight that his Godhead gives to his intercession.

3*dly*, For whom does he interceed? There are here extremes on both hands to be avoided. 1*st*, Some make his intercession too broad, as if he interceeded for all the world. This he expresly denies, John xvii. 9. *I pray not for the world;* and his intercession, being grounded on his death, and satisfaction, it must be of equal extent therewith, and must relate to the covenant of redemption, wherein so many were given him to be redeemed by his death. 2*dly*, Others make his intercession too narrow, in making it only for them that actually believe. He also refutes this opinion, John xvii. 20. by saying, *neither pray I for these alone, but for all that shall believe on me through their word.* And it is always on this ground that he interceeds, to wit, because *they are given*, so that it is for the elect converted, or unconverted, that he interceeds. The reason why we mark this, is, to overturn thereby two corrupt distinctions, that are made use of, to bring in an universal intercession, as well as an universal redemption. 1*st*, Some make his intercession common to all; but we according to the scripture, acknowledge no such intercession to belong to Christ, especially as Mediator; however he might, as man under the law, have prayed for some that shall not be actually saved, as he commands one man to pray for

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other men, yet not for all men simply. *2dly*, Others make a conditional intercession for all, as they make a conditional redemption of all; and make both absolute for believers only; which is also corrupt; for considering the object of his intercession as Mediator to be only the elect, as indeed they are, it overturns both this, and the former opinion; if he prayed not for all, he died not for all: the one whereof is grounded on the other.

4thly, For what doth he interceed? In general, for all that is conditioned to him in the covenant, for the behoof of his people; he prays for the fulfilling of all the articles of the covenant; as that all the elect, who are not regenerate may be regenerate, and made believers, that many through his knowledge may be justified, that those that are regenerate and believers, and by faith have betaken themselves to him, may be justified, pardoned, and received into favour, friendship and fellowship with God, that believers may be kept from temptation, that temptations may be prevented, and they made to persevere, that Satan may not make their faith to fail them, as he designs, and the Lord gives account of his design, Luke xxii. 32. *Satan hath sought to winnow you, but I have prayed that thy faith fail not*, that they and their prayers and service may be accepted, that the suits and supplications that they present, and put up in his name may have a hearing, that they may be armed against the fear of death, that they may be carried on in the gradual advances of sanctification to the end of their faith even the salvation of their souls, that they may be glorified, and be where he is to behold his glory; in a word, he interceeds for every thing needful, his intercession being as extensive as his purchase.

5thly, How doth he perform this part of his priestly office for his people? It is performed by his entring into the most holy place, in our nature and name, as having satisfied justice, and overcome death, where he

he appears before God for us. So that we are to look to Chriſt's being in heaven, not ſimply, as glorifying himſelf, or as glorified in himſelf, for himſelf; but as our head, and forerunner, to anſwer all that can be ſaid againſt his elect, for whom he ſuffered, and ſatisfied; as it is, Heb. ix. 23, 24. 'It was therefore 'neceſſary that the patterns of things in the heavens 'ſhould be purified with theſe, but the heavenly 'things themſelves with better ſacrifices; for Chriſt 'is not entered into the holy places made with hands, 'which are the figures of the true, but into heaven 'itſelf, now to appear in the preſence of God for us.' So that our Lord Jeſus by his entering into heaven doth declare (I mean materially,) his victory in our name, and appears there, as a public, and not as a private perſon. His going into heaven is not to be looked on, as that of Moſes or of Elias, but as the entry of him who is head of the elect, in whoſe entry there is a declaration of his purpoſe and deſign; for by the power of his Godhead, he convoyed himſelf in thither; ſo that he hath taken poſſeſſion in our name, and according to the covenant declares, that thoſe whoſe rooms he ſuſtains, may and muſt be admitted to glory; and we muſt conceive an eſpecial efficacy in his being there, for procuring to them what he hath purchaſed. 2. His interceſſion is performed through the efficacy of his blood and ſatisfaction flowing from the nature of the covenant, which hath a moral, real cry, for making effectual what he by his death hath procured: as the apoſtle ſpeaking of Abel's blood, and of making application of Chriſt's blood, Heb. xii. 24. ſaith, *It ſpeaketh better things than the blood of Abel*; for Abel's blood had a demerit in it to cry guilt, and could not but have a curſe following it, becauſe God had curſed the ſhedder of blood; but Chriſt's blood, conſidered as the price of redemption for the elect, hath an invaluable and unconceivable merit, and worth in it, and muſt have a cry for the

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bleſſings purchaſed to them by it. 3. He performs this his interceſſion by his conſtant care, and by his continual willingneſs, and actual willing, that what he hath purchaſed for his elect people may be applied to them, that ſuch and ſuch perſons may be brought to believe, that upon their believing they may be pardoned, delivered from ſnares and temptations, kept in favour with God, may be accepted in their performances, *&c.* for he had that prayer, John xvii. 20, 24. and he continues to have that ſame ſympathy. His way on earth was always ſinleſs, but now is glorious and majeſtic, ſuited to his glorified ſtate; he continues to interceed according as he intended, and his actual willingneſs is a main part of his interceſſion, which is not in renewing of acts, ſo to ſpeak, but in his continued deſire, and willingneſs, that what good he hath purchaſed, may be conferred, according to the covenant; for Chriſt in heaven is ſtill a true man, and hath a will, as he had on earth, continuing to ſeek that they may be glorified with him, for whom he ſatisfied. And this actual willing, deſiring and affecting, that ſuch a thing ſhould be, is called his interceſſion, becauſe it cannot but be ſo eſteemed, as to have the effect to follow, according to the covenant, as he ſays, John ix. 41, 42. *I thank thee Father, that thou haſt heard me, and I know that thou heareſt me always.* This, as to his actual willing, cannot but be in heaven. However, we are ſure that he is there, and in our name, and that his death, and the ſhedding of his blood have an efficacy, to bring about what he hath purchaſed; and that his will and affection are the ſame, and have an efficacy with them, and the effect certainly following; ſo as nothing can go wrong there, more than a man that hath a juſt cauſe in a court of judicature, and an able advocate, with much endeavour pleading it before a juſt judge, can be wronged, or loſe his cauſe.

6thly, The grounds of his interceſſion are, *1ſt*, The excellency

excellency of his person, who, though he be man yet he is God also, *equal with the Father, the brightness of his glory, and the express image of his person*, as it is, Heb. i. 2. which cannot but add weight to his intercession, as well as to his satisfaction; the person that interceeds being God. The *2d*, is his satisfaction, which is the ground of his intercession; for upon his satisfaction he maketh intercession: even as if a surety should say, I have payed such a man's debt, and therefore he ought to be absolved; therefore, 1 John ii. 1. 2. these two are joined, *we have an Advocate with the Father, Jesus Christ the righteous*, and, *he is the propitiation for sin:* So, Rom. xviii. 34. they are joined, *It is Christ that died who is at the right hand of God, and maketh intercession for us. 3dly*, The covenant of redemption is the great ground on which his intercession is founded. Such and such persons are given to Christ, and such privileges, and benefits offered to be conferred upon them, on condition the Mediator would undertake, and satisfy for them, and he having undertaken, and payed the price, there is good ground for his interceeding, for the making application of the purchase: Therefore he says, John xvii. *Thine they were, and thou gavest them me*, &c. This gives him right to plead, and interceed for them; seeing he hath endured soul-travel for them, he ought to see his seed, and to have many justified, and freed from the curse and condemnation that they were obnoxious to, that so he may receive the fruit of his sore soul-travel.

In and from the consideration of these, we may gather what is the nature of Christ's intercession, and how we may make use of it, and how particularly we should beware of a carnal mistake that is in many about his intercession, as if he were praying in heaven, as a distinct party from God; it is true, he is a distinct person of the glorious trinity, but not a distinct party in interceeding, as some ignorantly conceive of

him; who therefore think him easier to have access to than the Father, and therefore will pray him to pray the Father for them; as if, when they prayed to him, they were not praying to the Father, or as if they were not one object of worship. This flows from ignorance of the nature of Christ's intercession, and is unbecoming a Christian; for supposing a man to rest by faith on Christ, the Father is content, and well-pleased to pardon him, as well as the Son is, because he is engaged in the covenant of redemption so to do; and if he be not a believer, neither the Father nor the Son will respect him. Our making use of Christ's intercession doth consist rather in founding of our hope of speeding with God on it, as on his satisfaction, than in putting up of prayer to him, to interceed for us, as if he were to pray in heaven, as he did on earth; or as one man interceeds for another. The point is sublimely spiritual, and some way critical; and I indeed fear to enter on more uses, at least for the time; only remember, that he is an intercessor; and learn to make right use of him, as an intercessor; and the Lord himself make good the benefit of his intercession to us.

SERMON LXVII.

ISAIAH LIII. *Verse* 12.

Verse 12.—*And he made intercession for the transgressors.*

IF Christ were known in the greatness and vast extent of his worth, O! how lovely would he be? How incomprehensibly full are his offices of consolation to his people? But the mean and low thoughts we have of him, and the poor consolation we feed on, do evidence much ignorance of him, and much unbelief of the solid worth and fulness that is in him, and

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in his prieſtly office in particular. And yet, O! how full of conſolation is it? *Such a High-prieſt became us*, Heb. vii. 26. even ſuch a High-prieſt as ſinners had need of. There hath been much ſpoken of one part of his prieſt-hood, to wit, his *ſacrifice*, and offering up of himſelf, in the former verſes of this chapter. Now ere the prophet concludes, he gives a hint of the other part of his prieſtly office, to wit, of his *interceſſion*, a main commendation of Chriſt's fulneſs; it is that which evidenceth him to be a Saviour, *able to ſave to the uttermoſt ſuch as come unto God through him, becauſe he lives for ever to make interceſſion for them;* as it is, Heb. v. 25. and it is a part of the conſolation of God's people, that Jeſus Chriſt hath this office by the Father's allowance; and that it is articled in the covenant of redemption betwixt the Father and him, that as he ſhall *pour out his ſoul unto death, be numbered with tranſgreſſors, bear the ſins of many*, ſo *he ſhall make interceſſion for the tranſgreſſors;* therefore, Heb. vii. 21. he is ſaid *to be made an High-prieſt with an oath, by him that ſaid unto him*, Pſal. cx. 4. *The Lord ſware, and will not repent, thou art a Prieſt for ever, after the order of Melchiſedeck.* He was a Prieſt on earth, by offering himſelf in a ſacrifice, and by interceeding for elect ſinners, and he is a Prieſt in heaven by his interceſſion, and therefore is preferred to all the prieſts on earth, *Who did not continue by reaſon of death, but he continues for ever*, and none can find him wrong, to ſpeak ſo with reverence of him.

We ſhewed in our entering on this verſe, that this his interceſſion is not to be confined to his prayer on the croſs, that was but one evidence, or particular inſtance of it, but it takes in his whole interceſſion; becauſe the ſcope of the prophet here is to hold forth, as what God promiſed to him on the one hand in the covenant of redemption, ſo on the other what he interceeds for; and ſo his interceſſion viewed in the covenant of redemption, takes in his whole interceſſion,

eſpecially as it is performed in heaven, by virtue of his ſacrifice once for all offered up when he was on earth.

We obſerved the laſt day, that according to the covenant of redemption, our Lord Jeſus Chriſt behoved not only to die, but to be an interceſſor, or that it belongs to our Lord's prieſtly office, agreed upon in the covenant of redemption, not only to offer up himſelf in a ſacrifice, and to die, but to make interceſſion for his people; *he made interceſſion for the tranſgreſſors;* or as the reſt may be read in the *future* time; ſo this, *he* ſhall make *interceſſion for the tranſgreſſors*; but for the certainty of the thing, it is ſet down in the *præterit*, or paſt time, the Father did take his word, and ſo it paſſed as done in the court of heaven.

We cleared this point, and propoſed four uſes of it; the *firſt* whereof was to inform us concerning Chriſt's fulneſs, to diſcover his unſearchable riches, and to let us ſee what an excellent High-prieſt we have, that continues an interceſſor: Not only hath he once for all offered up his ſacrifice, as the high-prieſt under the law did once a year, but hath entered within the veil, to interceed, and thereby to make the benefits of his purchaſe effectual to them, for whom his ſacrifice was offered: Even as Levit. xvi. (where the rules for the high-prieſt's offering are given) after he had offered the ſacrifice, he took the blood, and entered within the vail, and by the ſacrifice, and his going in to pray, he made atonement for the people typically; anſwerable to this our Lord Jeſus, *by his once offering hath perfected for ever thoſe who are ſanctified:* And by his going within the vail, he executes his part of this prieſtly office, in interceeding for tranſgreſſors.

In proſecuting this uſe, we anſwered ſome queſtions, which now we ſhall not repeat; but there is a ſhort queſtion or two, that further may be aſked, which will clear the former, ere we go to the next uſe. And the

the *1ſt* is, If our Lord, before he came in the fleſh, diſcharged this part of his prieſtly office? The reaſon of the queſtion or doubt is, becauſe in the New Teſtament, his interceſſion is always, at leaſt very ordinarily, ſubjoined to his aſcenſion. The *2d* is, How his interceſſion now differs from his interceſſion before his incarnation, or in what reſpects the conſolation of believers, that flows from his interceſſion, is ſtronger now, than the conſolation of believers flowing from it, was before he was incarnate? As for the firſt, it cannot be denied, but Chriſt was an interceſſor ever ſince he had a church in the world; for it is a part of his prieſtly office, and he was made a Prieſt, by the eternal oath, in the covenant of redemption, Pſal. cx. 4. *The Lord hath ſworn, and will not repent, thou art a Prieſt for ever.* And he is ſaid to have *an unchangeable prieſthood;* and there being but one way of acceſs for ſinners to heaven by Chriſt, who is called, *The Lamb ſlain from the beginning of the world*, it muſt be held for a ſure concluſion, that his interceſſion is as old as his ſacrifice. And he was interceſſor before his incarnation in theſe three reſpects: 1. In reſpect of his office, being deſigned to be interceſſor; for, as we ſaid, being deſigned to be Prieſt, and being Mediator before his incarnation, he muſt be interceſſor alſo: For that way he did mediate, and the benefits that came to ſinners from the beginning were the effects of his interceſſion; therefore, 1 Tim. ii. 5. it is ſaid, *There is one God, and one Mediator between God and man, the Man Chriſt Jeſus;* and there was never another real Mediator, however Moſes might be called a typical one. 2. He was interceſſor before his incarnation, in reſpect of the merit of his future ſacrifice. He did not before his incarnation interceed by virtue of his ſacrifice actually offered, as now he doth, yet there was virtue which flowed from his ſacrifice to be offered, to the people of God, as well then as now when it hath been long ſince offered.

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The ſins of all that ever were pardoned, were pardoned on the account of his ſacrifice, and ſo alſo the ſpiritual benefits that did redound to them, did redound to them through his interceſſion then, as now, by virtue of the ſame ſacrifice, becauſe of the nature of the covenant, wherein it was agreed, that this ſacrifice ſhould be of the ſame efficacy before his incarnation, as after: For the day and hour were agreed upon, when he ſhould offer that ſacrifice; therefore it is ſaid, that in *due time*, and in *the fulneſs of time*, he came and died. 3. He was interceſſor before his incarnation, as after it, in reſpect of the effects that followed on it, to the people of God, then and now. The people of God before his incarnation had communion with God, and acceſs to him, though not generally, in that degree of boldneſs; they preſented their prayers through, and were beholden to the ſame Chriſt, for a hearing, as we are, and therefore his interceſſion before his incarnation extended to them, as to us in theſe reſpects, but with this difference, that he procured theſe benefits to them by virtue of the covenant, and the efficacy of his blood to be offered; and now he procures them to his people, ſince his incarnation and aſcenſion, by virtue of the ſame aſcenſion, and by virtue of the efficacy of the blood offered.

As to the 2*d*, How his mediation and interceſſion now differs ſince his aſcenſion, from his interceſſion before it, as to the ſtrengthening of the conſolation of the people of God? For anſwer, 1. We lay down this for a concluſion; that though our Lord Jeſus was Mediator both before his incarnation, and now, yet ſince his aſcenſion, he hath a new way of mediation and interceſſion, that exceedingly abounds to the ſtrengthening of the conſolation of his people; therefore it is ordinarily ſubjoined to his aſcenſion, becauſe of his new manner of diſcharging that his office. It is true, there is no addition to that grace which is infinite in him, as if he could be more gracious, or as

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if in respect of the covenant, there could be larger promises, as to essential things contained therein; but by taking on him our nature, he hath a new way of being affected, and a new way of discovering his affection to us, and is capable of another manner of touch with the infirmities of his people now that he hath human bowels, though glorified, and glorious; and the faith of his people hath ground superadded, whereupon to expect the communication of that grace, mercy, and goodness that are in him; though all the effects that followed to his people, before his incarnation, had respect to his future incarnation; so these effects had respect to his future intercession, in our nature, as well as to his dying, and laying down of the price, for those that were admitted to heaven ere he came in the flesh, were admitted the same way that we are.

But 2*dly*, and more particularly, if it be asked wherein this addition to the consolation of God's people, by his intercession, after his ascension appears or manifests itself? We answer, in these *six* particulars, which will also serve to illustrate the manner of his interceeding. 1*st*, It appears in this, that he appeareth in heaven in our nature; now the man Christ is in heaven interceeding, and, as an advocate, answering for pursued sinners; or, as ambassador and legat, negotiating the affairs of them that are given him of the Father; as it is, Heb. ix. 24. *He is not entered into the holy places made with hands, but into heaven itself, to appear now in the presence of God for us:* Where the apostle having been speaking of the excellency of his priest-hood before, and comparing him with the type, he says, that he is not entered into the typical tabernable, but into heaven itself, to appear in the presence of God for us. And this is a solid ground of consolation to a poor believing sinner, that he hath Christ in his own nature in heaven, interceeding, that what he performed before, by virtue of his office,

and

and of the efficacy of his ſacrifice to be offered, when he ſhould be incarnate, he now being incarnate, and aſcended, performs it ſo, we having God in our nature, who became a man like unto us, to take care of the affairs of his people; and if any new queſtion ariſe, or debate be ſtarted, to diſturb the peace of his people, he will defend their cauſe, and keep it from miſcarrying. 2*dly*, Their conſolation is ſtronger in this reſpect, that he is in heaven, by virtue of the efficacy of his ſacrifice already offered; as the high-prieſt, when he had offered the ſacrifice, took the blood with him within the veil, and interceeded for the people, ſo our Lord Jeſus is not now interceeding by virtue of his ſacrifice to be offered, but by virtue of his ſacrifice already offered, having entered into heaven, and taken the efficacy of his ſacrifice with him, to enter it, if we may ſo ſpeak, in the book of God, to ſtand on record; nay, he ſtandeth there himſelf, to keep the memory of his blood freſh, and by each appearance of him there, who is never out of the ſight of the majeſty of God, there is ſtill a repreſentation of the worth and efficacy of his ſacrifice, and for whom, and for what he was offered. 3*dly*, There is by the man Chriſt his being in heaven, this ground of conſolation ſuperadded, that he hath a ſympathy with ſinners, otherwiſe than before, not as to the degree, nor as to the intenſeneſs of his grace and mercy, but as to the manner how he is affected; ſo that he hath the true nature, and ſinleſs affection of a man, and ſo hath bowels to be wrought upon, which appeared while he was on earth. Although we cannot conceive the manner how he is touched otherways than God abſtractly conſidered can be, and otherwiſe than an angel in heaven can be touched; as we may ſee, Heb. iv. 15. 'We have 'not an high-prieſt which cannot be touched with the 'feeling of our infirmities; but was in all things 'tempted as we are, yet without ſin;' and it behoved

ed him to be like unto his brethren, that he might be a merciful and faithful High-prieſt, and have compaſſion on the ignorant, and them that are out of the way. He is ſinners friend, that is, interceſſor, and ſuch an interceſſor that interceeds from the impreſſion that the holy and inconceivable ſympathy which he hath with his members, hath upon him; as his expreſſion to Paul ſpeaks forth, Acts ix. *Saul, Saul, why perſecuteſt thou me?* counting himſelf a ſufferer with his people, which cannot but have its own influence on his interceſſion, and add to the conſolation of his people; that what he interceeds for the procurement of to them, is ſome way on this ground, as being a favour to their glorified head. *4thly*, Beſide this ſympathy he hath alſo a longing to have all the wants and defects of his people ſupplied and made up; and to have all the promiſes made to him, in behalf of the elect fulfilled: Not any ſuch longing, as may in the leaſt incroach on, or be inconſiſtent with the glory, and glorified ſtate of our bleſſed Lord Jeſus; but conſidering, that there is a near relation betwixt him and his followers, he being the Head, and they the members, and that he hath a ſympathy and affection according to that relation, it is anſwerable and ſuitable that he ſhould deſire, and ſome way long for the perfecting of his body the church, which Eph. i. is called *the fulneſs of him who filleth all in all;* and he hath no queſtion, though a pure and regular, yet a moſt lovely and ſtrong deſire, and longing to have his body perfected, to have the elect gathered and brought in: As he had on earth a longing to have the work finiſhed, which was given him to do. And this cannot but be an important part of his interceſſion, and very comfortable to his people, his longing to have ſuch and ſuch a perſon converted, ſuch and ſuch a perſon more mortified, and more perfected, and is made more conformable to him. Thoſe words, Heb. x. 13. give ground for this, *From henceforth*

expecting till all his enemies be made his footstool; and what is spoken of this *expecting* of what is there mentioned, may be applied to other things; he is sure expecting till all these promises concerning his seeing of a seed, and the justifying and glorifying of many be fulfilled; because that was promised him in the former verse; and expecting till he divide the spoil with the strong, as is promised in the former part of this verse. Now our Lord Jesus having laid down his life, what is he doing in heaven? Even longing till these promises be fulfilled; not that he hath any longing that implies a defect in him simply, for he is absolutely glorified, and glorious, yet such longing as is consistent with his glorified state; as the souls in heaven are perfectly glorified, yet they have a longing for the union of their bodies, for the perfecting of Christ's mystical body, and for the union of all the members in a soul and body with the head, so Christ considered as Mediator, God-man in heaven hath a longing and holy desire which agrees with his office, and is a qualification thereof, and doth no ways interrupt his happiness, that what concerns his elect may be perfected; therefore it is said in the verse before, *He shall see of the travel of his soul, and shall be satisfied;* importing that it is a new satisfaction to him, to have a sinner brought to believe in him, and that he was waiting and longing for it. 5*thly*, He hath an actual waiting, and continuing desire, that what he hath purchased to such and such persons may be applied. And this is not simply to will, for he had that on earth, but a declaring of it in heaven, that such and such things may be good, and made effectual for the behoof of his members, that what he intended, in laying down his life, may be brought to pass. It is the Mediator God-man willing it; whose will, as man, being perfectly conformable to the will of God, cannot be gainsaid in whatsoever he willeth for the persons given him; and this is answerable to that, John xvii. 24.

xvii. 24. *Father, I will that these whom thou hast given me, may be with me, where I am*, &c. I will that such and such things engaged to me for them may be made good, that such and such persons be pardoned and brought safely through, that they may be preserved from temptation, may have their prayers heard, that they may be made to persevere, and may be glorified; so that we cannot imagine a case wherein God's people have need, and a promise in the covenant, but there is an actual willingness in Christ to have the need supplied, and the promise applied, according to the terms of the covenant. *6thly*, We may consider it here, not only Christ's willing that such a thing be done, but his effectual doing of it. And as this is a part of his intercession, so it holds him forth to be a noble intercessor. Compare John xiv. 13, 16, 26. and xv. 26. and xvi. 7. In chap. xiv. verse 13. he says, *Whatever ye ask in my name I will do;* which we suppose respects Christ as Mediator, to be trusted as great Lord-deputy in our nature, to answer the prayers of his people, when put up according to the will of God. Chapter xvi. verse 26. speaks of the Father's sending the Comforter, and chap. xv. 26. of the Mediator's sending the Comforter; so doth chap. xvi. 7. in one place it is, *What ye ask, I will do*; and in another place it is, that *the Father will do*, it is all one; but it is to shew, that what the Father doth, he will do it by the Son the Mediator, and he will actually perform it. And these three expressions, *I will pray the Father, and I will send*, and *the Father will send*, hold forth this, that as the Father doth by the Son, so this is a part of Christ's intercession, effectually to procure and send to us what we have need of. *7thly*, In all this there is in the man Christ an adoration of the Father, which, though it be not such as is unsuitable to his exalted and glorified state, yet is every way becoming him that is man, and in that respect, is at his Fa-

ther's right hand. I shall only say further here, that tho' we cannot tell how he interceeds, yet by his being in heaven, we may confidently expect it will be performed from the man Christ, from him who is God-man in one person; and so his intercession with the Father is his actual procuring, and doing such a thing, and that not as God simply, but as Mediator; therefore these two words are put in the forecited expressions, *Whatsoever ye ask in my name, I will do it, that the Father may be glorified in the Son*, and *whom the Father will send in my name*; that is, by virtue of my procurement, by virtue of my sacrifice and intercession; and the sending of the Comforter shews, that it is performed by him that is God-man, out of the respect he hath to his members, and on the account of his office, which he pursues for their edification; and so there is enough to answer the question, and afford abundant consolation to his people, which is the next *Use*.

Use 2. To shew the sweet consolation that flows from this part of Christ's office: O! what savouriness and unsearchable riches are in this part of his name? That our Lord Jesus, as intercessor, appears in the presence of God for us. We shall speak here to these five things, 1. Wherein this is comfortable? or to the extent of it. 2. To the advantages that follow on it. 3. To the grounds of this consolation, which are confirmations of it. 4. To this, at what times, and particular occasions the people of God may, and ought in a special manner to make use of, and comfort themselves in it. And, 5. On what terms this consolation is allowed, that they grow not vain, and proud of it.

For the *first*, Our Lord's intercession gives a *fourfold* ground for consolation, that makes it wonderful. 1*st*, In its universality, as to the persons to whom it is extended; not indeed to all men in the world, but to all that will make use of it; and though it were simply of universal extent to all men in the world, yet

yet it would comfort none but such as made use of it. And that vanity of the Arminians, that extends Christ's death, and intercession to all, can truly say no more for solid comfort; for they are forced to say, that Christ died, and intended his death for many that will never receive good of him; but we say all that he intended should have good of his death, do receive the intended good of it. Yet we say, that whoever will make use of him, shall have good both of his death and his intercession; so Heb. vii. 25. *He is able to save to the uttermost, all that come unto God through him;* though the cause seemed to be desperate, and the sentence pronounced, *Cursed is he that continues not in all things written in the law*, yet he is able to save them; therefore, 1 John ii. 2. its said, *If any man sin*, O! strange words, *we have an Advocate.* What! an advocate for *any* man? Yea, for any man that will make use of him: For as we shewed before, though it is true that his intercession is bounded to his elect, yet it is as true, that he refuses no cause that is rightly given him to plead; *If any man sin we have an Advocate:* He will not say to such poor souls, I will not be for you, I have done all that I can do, but it is against me; neither will he stand hard for a reward; he will not say, I will have this or that ere I undertake your cause for you; but *if any man sin;* if any man see his need, and will employ him, whether he be a great man or mean man, whether he be poor or rich, bound or free, whether he be an old sinner that has lived in security, hypocrisy, or prophanity, or be a secure professor, whether he be young or old; if any of you all that are here will come to him, he will not refuse to be employed by you: *By him therefore*, as the apostle exhorts, Heb. xiii. 15. *let us offer praise to God continually*, and as praise, so the sacrifice of other duties, and they shall be accepted; as the offer of the gospel runs universally, and excludes none but those, that by their unbelief exclude themselves, so his intercession

ceſſion runs univerſally. If any man ſin, and will employ him, he is an Advocate at hand. And ſeeing it is Chriſt, and Chriſt as interceſſor for tranſgreſſors, that we are ſpeaking of, as the ground of ſinners conſolation, let me deſire you, as I go along, to remember, that this word ſpeaks to you, men and women; and if there be any of you that have a bad cauſe to plead, any debt that ye would fain be freed of, any ſin to be pardoned, or your peace to be made with God, here is an Advocate, and the very beſt, offering even himſelf to be employed: Such an Advocate, as it is ſaid, John xi. *I thank thee, Father, for I know thou heareſt me always:* This was true while he was on earth, and will be true to the end of the world. *2dly*, The extent of this conſolation appears in reſpect of all caſes. As his interceſſion ſecludes no perſon that will make uſe of him, ſo it ſecludes no caſe, tho' it look like a loſt cauſe, and though the conſcience had pronounced the ſentence; God is greater than the conſcience, and can looſe from it, tho' the act were paſt in the law, he can cancel it. And here comes in the triumph, Rom. viii. 33, 34. *Who ſhall lay any thing to the charge of God's elect? It is God that juſtifies.* Will the devil, the law, the conſcience, or any thing lay ought to the charge of the man whom God juſtifies? No; why ſo? *It is Chriſt that died:* But that is not all; alas! may the ſoul ſay, how ſhall I have the benefit of Chriſt's death? I cannot apply it, and make uſe of it; he anſwers that, he is alſo *riſen again, who is even at the right hand of God, and there maketh interceſſion for us;* to wit, that his purchaſe may be applied, and there needs no more, you will have no more, ye can ſeek no more, and that cloſes the triumph. There is no ſin before, nor after converſion, no ſin of ignorance, no ſin againſt light, no enemy, no temptation, whatever it be, but this word anſwers all, *Who can lay any thing to the charge of God's elect?* Where Chriſt takes the ſinner's caſe in hand, who will ſtand up againſt him,

him, he is too ſtrong a party. If Satan ſtands at the High-prieſt's hand, it is the Lord that rebukes him, Zech. iii. he as it were puts him from the bar. *3dly*, The extent of this conſolation appears, in reſpect of the degree, and height of the perfection of the ſalvation that comes by Chriſt's interceſſion, to all that make uſe of him in all caſes; Heb. vii. 15. *He is able to ſave to the uttermoſt.* The word is very ſignificant, he is able to ſave perfectly, to perfection, and to perfection at the height of perfection; and what more would you have? He can ſave from corruption, and put you without the reach of it; he can ſave from wrath that it ſhall not come near you; he can ſave from all the effects of ſin and wrath; he will not leave a tear on the cheek of any of his own e'er all be done; and this is the ground of it, *For he lives for ever, to make interceſſion for us.* If any ſhould ſay, he may ſave from one ſin, but not from another, or he may bring me on ſome part of the way to heaven, and then leave me there, it is folly, ſays the apoſtle, to think ſo; *For he is able to ſave to the uttermoſt, becauſe he lives for ever to make interceſſion.* Although he died but once, yet that cannot mar the application of the benefits purchaſed by it; for he is interceſſor, and he that procured thy entring in the way, will carry thee on in it; he that procured a ſanctified conviction to come in, will go thro' with it; he that procured thy juſtification, and pardon of ſin, will alſo apply it to thy conſcience, and bring forth an intimation of it, when he thinks fit, and ſanctify thee throughly. And this is indeed great conſolation to a ſinner, that he who hath begun the work will perfect it, and he will not leave it till it be at ſuch a height of perfection, as it cannot be deſired to be any higher. *4thly*, The extent of this conſolation is ſuch, that it reacheth to all times. There is not a believer in any place or caſe, that is wreſtling with any difficulty that can come wrong to Chriſt; he is ever in readineſs to be imployed. There is not an hour nor moment that

he hath his door ſhut; he died once, but now lives for ever, to die no more, and he lives for ever to make interceſſion; he is entred into immortality, to make effectual what he hath undertaken in favour of his people; he is always at the bar; and when his own people are but little employing him, he is minding their affairs night and day, watching over them every moment. See Luke xxii. where the Lord ſaith, *Peter, Satan, hath ſought to winnow you, but I have prayed for thee, that thy faith fail not.* Satan gave in a bill againſt Peter, when he knew not of it, but the Lord repelled it. The greateſt cheat, or the moſt ſubtile adverſary, that ſteals out a falſe action, cannot circumvent him; he is ſtill waiting at the bar that nothing come in againſt his people to their prejudice; and if it do come in, it is that he may cruſh it in the firſt motion. O! how doth the conſolation of believers ſtream out here! *He will not cry, nor lift up, nor cauſe his voice to be heard on high! a bruiſed reed will he not break, and the ſmoaking flax will he not quench, until he bring forth judgment unto truth;* He will not contend, nor ſay man or woman, how is this, that thou haſt put thyſelf in the mire, and wouldſt have me to take thee out of it, that thou bringeſt a broken plea to me, and ſeekeſt of me to right it? He will not aſk, whether ye have money; all his employment is free; nor will he put you back till to-morrow, nor bid you wait till another time; morning and evening, and at midnight he is ready; and when the elect ſinner hath little thought, he is watching over his need, preventing many temptations, keeping from many ill turns, caſting many accuſations from the bar, that the devil and the law put in. Therefore ſtudy his offices more, and this among the reſt. We much wrong him, in not ſtudying of them, and not acquainting ourſelves with them, that we may feed upon them. Himſelf unfold to us his name, and to him be praiſe.

SER-

SERMON LXVIII.

ISAIAH LIII. *Verse* 12.

Verse 12.—*And made intercession for the transgressors.*

O! That sinners were seriously considering how much they are obliged to Christ! he hath, in the former words, *poured out his soul unto death* for sinners, and was wounded for transgressors; and yet that was not all; tho' sin was our Lord's death, he hath not fallen out with sinners, put having got the victory over all enemies, and sit down at the right-hand of God, *he makes intercession*, and to make it the more full, it is said, *he makes intercession for transgressors:* All his offices have an eye to sin and sinners, and this part of his office among others.

We began to speak of an *use* of comfort that flows from this; and truly, if any doctrine be comfortable, this is; that sinners have an advocate with the Father. What would sinners do, when their peace is broke, and there is a door shut betwixt God and them, and he is withdrawn from them, and the conscience is wakened, and they cannot think on God, but it is troublesome to them, if they had not a friend to go to, with whom the Father cannot but be well-pleased?

The consolation being a main part of the use of this doctrine, and the ground of believers boldness with God, in discoursing of it, we proposed *five* things to be spoken to. 1. To shew the largeness and extent of the consolation that flows from this ground, and of this we spake. 2. The particular advantages that the scripture attributes to Christ's intercession, and the consolation that is in them. 3. The particular times, when especially believers are called to make use of this consolation. 4. Some grounds

for assuring them to make use of it. And, 5. Some caveats, or advertisements to them that would warrantably comfort themselves from it.

To proceed now, to speak to these last *four* things. 1. The particular advantages that the scriptures attribute to Christ's intercession; and if we view them, we shall find that there is nothing that may be useful to a believer, either as to a particular or publick mercy, but it is knit to Christ's intercession.

1*st*, For private mercies. 1. Look to the beginning and growth of our spiritual life, and the pouring out of the spirit; it is made the fruit of Christ's intercession, John xiv. 16. *I will pray the Father, and he shall send the Comforter;* and John xvi. *If I go not away, the Comforter will not come.* This is the consolation of a believer labouring under deadness of spirit, barrenness and unfruitfulness, that the pouring out of the spirit is a remedy of that, and the pouring out of the spirit is a fruit of Christ's intercession. It is this that procures the first conviction of the spirit to the elect lying in a state of nature; it is this that continues these convictions, and procures the spirit's quickening them, John xvi. 8. If it should then be asked, how a person lying in the dark state of nature has any good? It is answered, that it is Christ's intercession that answers the end. 2. It is from Christ's intercession, that we are kept from many temptations, or when they assault, that they prevail not utterly over us. The devil lies always in wait, and we are often secure; but our Lord Jesus, watcheth the rebound of the temptation, and wards it off, as to the designed prejudice, Luke xxii. 32. *Simon, Simon, Satan hath desired that he may have you, that he may* winnow you, *but I have prayed for thee, that thy faith fail not.* There are many temptations that he keeps off, that they beat not on us, and when they assault us, he breaks the power of them, that the believers sinks not under them, hence it is that we are kept standing.

Other-

Otherwiſe what would become of us? When David fell in adultery, and Peter denied his maſter, what would have become of them, had it not been for this? There would be no living for us, in the multitude of temptations, if he were not interceeding for us. What could we forſee of Satan's ſnares? What ſtrength have we, weak and ignorant as we are, to reſiſt temptations? What could we do with corruption, when it riſes like a flood upon us, and Satan forceth his aſſaults, as if he were ſpeaking with man's voice or mouth, bidding us do this or that? But there is an interceſſor that pleads our cauſe. 3. We have by this interceſſion the preventing of many judgments temporal and ſpiritual; when the axe is laid to the root of the tree, and it is found barren, and juſtice cries, and the command comes out, *Cut it down, why cumbreth it the ground?* How comes it, that the axe ſtrikes not? Why is it not hewed down? Becauſe there is an efficacy in Chriſt's interceſſion for ſparing of it a little longer; as it is, Luke xiii. 6. *The dreſſer of the vineyard ſays, ſpare it for this year*, and it is granted. O! we ſhould have a moſt ſinful and miſerable life, if there were not an interceſſor at God's right hand. 4. Diſpoſition for duty, and help in the performance of duty flows from his interceſſion; it is this that makes us pray, and that gives us boldneſs in prayer, and in other duties, that *there is ſuch an High-prieſt over the houſe of God*, as it is, Heb. x. 19, 20, 21. It is this that gives us ground of approaching to God, and to expect a hearing; and as it is, Luke xiii. 7, 8. it is digging and pains that makes the barren fig-tree fruitful. 5. It flows from this, that our prayers are heard, though there be much infirmity in them, and that they are not caſt back in our faces as dung, but are made ſavoury to God; it is through the efficacy of his interceſſion. We have a type of this, Rev. viii. 4, 5. where John ſees an angel come and ſtand at the altar, 'having a golden cenſer, and there was given

' unto him much incenſe, that he ſhould offer it up,
' with the prayers of all ſaints, and the ſmoke of the
' incenſe which came up with the prayers of the ſaints
' aſcended up before God.' It was ſavoury and acceptable to God, and made the prayers of all the ſaints acceptable. For the ſtreſs of God's accepting their prayers is laid on the ſmoke of his incenſe; it is he that takes the mangled and maimed prayers of his people, and preſents them to God; and when they would be caſt back as the ſupplication of an enemy, he, as great maſter of requeſts, through the acceptation that he hath with God, makes them acceptable; we ſhould have no ground to pray with confidence, nor to be heard with acceptance, if there were not a golden cenſer in his hand. 6. We have from his interceſſion an anſwer to all accuſations. There is much debt on our ſcore; the law purſues hard, and curſeth us for our habitual enmity, and all the particular acts of it, and his interceſſion is the laſt defence on which the triumph of faith riſes by ſteps. Rom. viii. 33. *Who ſhall lay any thing to the charge of God's elect?* Is it becauſe they want a charge? No, for there is the devil, the law, and the conſcience to charge them; but it is God that juſtifies, *Who ſhall condemn? It is Chriſt that died, yea, rather that is riſen again, who is at the right hand of God, and maketh interceſſion for us:* We have a High-prieſt there that hath paid our debt, and pleads that the application of his purchaſe may be made good, and, who I pray, will lay any thing to our charge in that court where God is Judge, and Chriſt is Advocate? 7. More particularly, our Lord, by his interceſſion, taketh away the guilt of our holy things; for when we approach to God in worſhip, there is a carnalneſs and pollutedneſs in the beſt things we do, much irreverence, much unbelief, much want of humility, zeal, ſincerity, and tenderneſs; ſo that *all our righteouſneſſes are but as filthy rags:* But the high-prieſt, Exod. xxxviii. 28. hath on his forehead,

holineſs

holiness to the Lord: And his office is, *To bear the iniquity of the holy things of the children of Israel*, that they may be accepted before the Lord; and in this he was a type of Christ the great High-priest going in unto heaven, to make intercession for his people, who bears not only their iniquities, but the iniquity of their holy things. Aaron answers for them, as the type, our Lord Jesus as the anti-type, he being eminently *holiness to the Lord*, and *having holiness on his forehead*, and being so well-pleasing to the Father. However our prayers and praises, and other parts of service be but little worth, yet he makes them acceptable, and procures that they be not rejected, when he is for this end employed and made use of. 8. We shall find, that strength to bear through under a cross, and a good deliverance from under the cross, comes from him, as intercessor. O! so attentive as he is, when his own people are under the cross, his bowels are then moved, though not as they were on earth, yet certainly they want not their own holy motions, suitable to the glorious estate whereunto he is exalted. Therefore, Acts ix. he cries from heaven, *Saul, Saul, why persecutest thou me?* And Stephen, when stoned to death, sees him *standing at the right hand of God*, executing this part of his priestly office; one part thereof is to keep off a cross, and another part thereof is to help to have it honourably borne, and to have victory over it. 9. Our perseverance in the faith, and perfect glorification are fruits of Christ's intercession, so that his own people cannot but persevere, and be glorified, because he interceeds for them. This is it that is spoken to several times, John xvii. especially verses 15. and 24. In the 15. verse, *I pray for them, that they be kept from the evil:* He prays for them, that they may be kept from the evil of sin especially; he prays for them, that they may be kept that they fall not from the truth: And verse 24. *Father, I will that those whom thou hast given me, be where I am, to behold my*

my glory. That longing and effectual desire and will of his, presented by him in heaven, is continuing still effectual for all the saints in the church militant. There is ground of quietness and comfort from his intercession, and by virtue of it they have hope, that not only present snares and temptations shall not prevail, but those that are to come; therefore the apostle, Rom. viii. 38. to his speaking of Christ's intercession, subjoins his highest triumph, *I am persuaded, that neither death, nor life, principalities, nor powers, things present, nor things to come;* and because it is impossible to number all things, he says, *nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord.* Now, if all these be put together, besides many more that may be gathered from scripture, what wants a believer for his own private and particular consolation, which this one word, that *Christ is an intercessor*, doth not answer?

But 2. There is not only consolation for a believers particular condition from this ground, but also in reference to the public case of God's church. There are *four* things especially, that seem very heavy to the church, and public work of God; in reference to all which we will find consolation from this ground. The-1. Is the fear of a scarcity, or weakness of the public ministry; that being the great gift which he hath given, for the edifying of his body, and it being a prejudice to the church, when she hath not pastors, *according to God's own heart:* But compare Ps. lxviii. 18. with Eph. iv. 8, 12, 13, 14. and we will find that his intercession answers all that fear; in the Psalm, it is said, *Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men*, supposes his seeking of, or making suit for them, or as the word is, thou hast received gifts *in the man*, that is, being in our nature, he procured them: And Ephes. iv. It is said, *he gave gifts to men;* and compare these *two* places with a *third*, to wit, Acts i, 4. Where he bids

bids his apoſtles *tarry at Jeruſalem till they ſee the promiſed ſpirit;* and immediately, after his aſcenſion, as it is, Acts ii. He poured it out, which abode on them, in the *likeneſs of cloven tongues of fire:* it is likewiſe ſaid, John xi. 39. *that the ſpirit was not given, for Jeſus was not yet glorified*; All which ſhews an influence that Chriſt's aſcenſion hath on the pouring out of the ſpirit, and on the gifts given to men, whether miniſters, or others: There is nothing amongſt men generally leſs eſteemed of, than a miniſtry, ſome would have none at all, others would have them of ſuch a ſtamp as would pleaſe and humour them, but our Lord hath received gifts to give unto men; and he that poured out ſuch gifts on the apoſtles, and others, hath what gifts he pleaſeth, and ſees needful for his churches edification yet to give: and that he gives ſuch gifts to men, that his people are not praying much for, whence is it, but for his interceſſion? Therefore, Revel. i. We will find that he delights in this property, as a piece of his ſpiritual ſtate, and grandeur, *that he holds the ſtars in his right hand*, ſuch is his reſpect to them, and it is his right to diſpoſe of them. 2. It is a great difficulty to the church of God, to think of the mighty oppoſition that is made by enemies: Mahomet, Heathens, Antichriſt, falſe brethren, threatening to ſwallow up the little flock, the church of Chriſt, who is like a buſh burning with fire and not conſumed: But for this there is conſolation in Chriſt's interceſſion, according to that word, Heb. x. 13. *He ſat down on the right hand of God, from henceforth expecting, till his enemies be made his footſtool*; He hath this for his ſuit at the Father's bar, and is backing it; upon this it followed, and as a fruit of it, that all the firſt perſecutions were broken; on this it hath come to paſs, that Antichriſt's kingdom is tottering; and it is on this ground, that his bringing down, and utter ruin, will be accompliſhed. Hence it is moſt emphatically ſaid, 1 Cor. xv. 24. that *he muſt reign till he hath put*

put all enemies under his feet: According to the promise made by Jehovah to him, Psal. cx. 1. *The Lord said to my Lord, sit thou on my right hand, till I make thine enemies thy foot-stool.* He cannot but be an interceſſor, and if ſo, his enemies muſt come down. For who, I pray, will be able to ſtand, when he gives in his complaint againſt them? who will plead Antichriſt's cauſe, and other perſecutors, when he appears againſt them? And he is ſo certain of his enemies being made his foot-ſtool, that he is waiting till he ſee it done; he muſt reign till then, and diſappoint all the malice and might of devils and men.

3. It is a difficulty to the church and people of God, to think on ſuch great confuſions as are in the world; there are but few judicatories that are for Chriſt; but few governors higher or lower that do conſult his honour, or regard him; it is others that have the throne and court, and the managing of affairs, than friends and favourers of his intereſt, for moſt part. But here the conſolation lies, that there is a court in heaven, that gives out orders, where the church hath an advocate conſtantly attending, where the devil and the world hath none: Jeſus Chriſt is the church's Advocate, and interceſſor there. Daniel chap. x. 13. hath a word to this purpoſe; 'The prince of the kingdom 'of Perſia withſtood me one and twenty days, but 'Michael the chief prince came to help me:' And verſe 21. 'There is none in all the court of Perſia 'that holdeth with me in theſe things, but Michael 'your prince.' The great interceſſor was at court, looking that nothing went wrong, ſeeing that no decree were paſt to the prejudice of the people of God, and his work, in the time when they were building the temple. 'He,' Zech. vi. 13. is ſaid, 'to build 'the temple of the Lord, to bear the glory, and to 'be a prieſt, ſitting and ruling on his throne,' having the government committed to him. What hazard then is there here, when heaven guides all, when the church

church hath an Advocate at the court, to see, as I said, that nothing go wrong; when Michael the prince is there, and sees all the acts and decrees of the court, and readeth them, yea, draweth them, and looks well that there be nothing in them hurtful to his church? And, O! may we not, and should we not thank God for this? 4. A fourth thing that troubles the church of God, is the abounding of offence in herself, and the spreading of error, which like a flood threatneth to drown the church; and great stormy winds come, that are like to blow down the house of God; offences and stumblings abound, and errors, which, I just now said, as a flood are like to drown all. When the devil is put from the throne, and gets not violence acted, he turns about, and falleth on another way, and vomits out this flood of error, to devour the woman and her child; but our Lord hath a vote here also. After the persecution of the heathens is over, Revelation vii. 1, 2. John sees an angel ascending from the east, the great lord keeper, or chancellor of the Father's council, the supreme deputy over all under officers, that hath the keeping of the great seal of the living God, and there is nothing valid till it be sealed by him. And mark the time when he appears; it is when the winds are holden, and ready to blow, as verse 1. but he cries with a loud voice, 'Hurt not the earth, nor the sea, nor 'the trees, till we have sealed the servants of God 'in their fore-heads:' Stay, saith he, a little, ere these winds blow, that will carry the most part off their standing, ere that delusion go forward, there are some servants of God that must be marked, and put without the reach of the hazard, and then the wind shall have leave to blow. What reason then of anxiety is there, or could be here, if the solid and lively faith of this intercessor, and Advocate, his being in heaven, and thus interceeding, were in our hearts?

2*dly*, As to the particular times and occasions, when the people of God should more especially make use of this ground of consolation, and comfort themselves in it. (I speak not of Christ's intercession simply, but of the consolation that flows from it,) 1. In their languid and lifeless conditions, when the body of death comes in on them, like a wave of the sea, and is ready as it were to drown them; they ought to comfort themselves in this, that they have an intercessor that can rebuke that. When temptation is violent, and a person fears he be undone, he hath somewhat here to hold himself by, Jesus Christ is intercessor. He prays that my graces fail not, that my faith and patience be not undone, that the devil have not his will of me; the man would be desperate, if he were not in heaven, and interceeding; but he gathers confidence from this ground, and says, 'I shall not 'die, but live, and see the salvation of God; for he 'is able to save to the uttermost, all that come unto 'God through him, seeing he ever liveth to make 'intercession for them:' And therefore, although I cannot be out of the reach of this temptation, yet he can rebuke it, and break the force of it. And hence are those comfortable words, Heb. ii. ult. *For that he himself suffered, and was tempted, he is able to succour them that are tempted.* Sometimes it will not reach a believer's condition, that Christ suffered; but this doth, when he comes and finds that he was *tempted*. It is true, there was no corruption in him, and temptations had no sinful influence on him, therefore the more comfort to us; he is the stronger to overcome them in us. Yet he was set upon and assaulted by the temptation; he was tempted, and this is a consolation. When Joshua the high priest is in his duty, Zech. iii. and the devil is at his right hand to resist him, and mar him in it, and he can do, or say little himself, the Lord charges him with authority from disturbing his servant in his work. A great consolation it is, when

when the temptation is ſtrong, and we weak, when the devil is violent, and we are deſpairing to reſiſt him, that there is a High-prieſt at hand, whoſe office is to do it. A 2*d* time is, when accuſations are very freſh, when the charge of ones debt is given in, long and large, and the law is ſevere in exacting, and juſtice in preſſing hard, and the conſcience cannot deny, nor reſiſt, and the man hath nothing to pay his debt, but he is like to be hauled to the priſon, and there is none to undertake for him; then come in thoſe words, 1 John ii. 1, 2. *I write theſe things to you, that ye ſin not;* I give none a diſpenſation to ſin, but *if any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous.* And this is the ground of Paul's triumph ſo often mentioned, Rom. viii. 34. *Who ſhall lay any thing to the charge of God's elect? It is God that juſtifies*, &c. Though the charge ſhould be given in, what is the matter, there is a way to be freed from it, there is an Advocate at the right hand of God in heaven, who became ſurety for, and paid the elects debt, and is now interceeding for them; and who can looſe the cauſe when he pleads it? And here he quiets, and comforts himſelf, giving a defiance to challenges, and all that can be libelled againſt him. A 3*d* time and occaſion is, under a croſs condition, when Chriſtians have the world on their tops, and there is confuſion in public things, and there is darkneſs and indiſtinctneſs in our private condition; it ought to comfort us, that we have an Advocate in heaven, who pleads our our cauſe, and will not deſpiſe the ſuit of the poor and needy. A 4*th* time is, when we ourſelves cannot interceed for ourſelves, when we pray, but our prayers are much mangled, and little worth, and we think ſhame to look upon them; we would then look on what account our prayers are put up, if on the account of Chriſt's interceſſion, a ſigh, a groan, a broken word, nay, a breathing will be accepted. The interceſſor hath his own incenſe to perfume it with,

and it is accepted on the weight that it hath from him; and though our prayer be but as the shadow of prayer, if there be honesty in it, it is a comfort, it will be accepted on that account; *whatsoever ye shall ask the Father in my name I will do.* And Revel. viii. he accepts the prayers of all saints, the weakest as well as the best; for the best goes not up but by his censer, and incense, and the weakest goes up that same way. And there is in some respect no distinction of believers, and of their fervent, or not fervent prayers there, if sincere, the fervour of Christ's intercession, and the savour of his incense makes all go up, and be accepted, because the reason of God's hearing of our prayers is not in us, else he could hear none of them; but it is in his intercession, which is of equal worth, and extent to all sincere prayers of sound believers; *he is able to save to the uttermost, all that come unto God through him;* though there be no ability nor worth in themselves, because *he lives for ever to make intercession for them.* But the two last things will clear this yet more.

3*dly*. Though this may seem strange, yet it is true, if we consider the grounds warranting us to make use of his intercession, and to draw this consolation from it; and they are *four*. 1. That his intercession supposes a defect in us, a libel and charge given in against us, else what need we to have an advocate and intercessor? If our plea were just and good as from ourselves, we needed not one to undertake for us, the judge would absolve us; but the defects that are in us, make necessary this part of his office, which supposes us to have infirmities, else we needed not an high-priest, if we were like Adam in his innocency, for he wanted not an intercessor; and therefore in the text it is *for the transgressors* that he makes intercession; and 1 John ii. 2. *If any man sin, we have an advocate*, &c. all the stress of Christ's intercession, and the grounds wherein he pleads, are in himself; and

and therefore none need to ſtand back, becauſe there is nothing in themſelves; *We have an advocate with the Father, Jeſus Chriſt the righteous, and he is the propitiation:* Chriſt hath in him a fulneſs to pay the debt himſelf, and he pleads on that, and nothing in the creature. He ſays not, let them be pardoned, becauſe they have not ſin, nor becauſe they have ſuch and ſuch qualifications, but becauſe I have been a propitiation for them, I have payed their debt; therefore he is called *the righteous*, becauſe he hath reaſon for that which he ſeeks; he hath payed for what he ſeeks, and therefore it cannot but be granted. 3. There is a freedom in the application of all, the application is free grace every way, and that is clear from the parable of the barren fig-tree. What could the tree ſay, when juſtice pleaded it ſhould be cut down? There is nothing in it to procure a delay, but the gardiner ſtands up and ſays ſpare it, and he will take pains on it, and apply what is needful. Cauſes are not here caſt back becauſe the party is poor, nor becauſe he hath much debt on his ſcore. No, *If any man ſin, he hath an advocate*, the thing is obtained without money, and without price. Would ye then have a prieſt that ſuits you well? Ye ſhall have him, and have him freely; if ye employ him to undertake for you, he will do it freely, and it is his honour ſo to do. 4. It is free and effectual, it cannot miſcarry; for who pleads? Is it not the Son? before whom pleads he? It is before his own Father, who heareth him always; for whom doth he plead? It is for them who are the Father's own elect, and his alſo; *Thine they were, and thou gaveſt them me; and all mine are thine, and thine are mine.* It is for them whom the Father loves as well as he; what does he ſeek and plead for? for that which is covenanted; and he pleads for it, according to the terms of the covenant. Therefore it is ſure, that though heaven and earth may be mixed, and overturned, yet none can looſe a link here. It

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is impossible, but what he interceeds for, he must obtain; and for whom he interceeds, he prevails, and that is for all that employ them.

4*thly*, For *advertisement* or *caveat*, it may be asked here, if all may comfort themselves in Christ's intercession? Some will think, that were well indeed, but on the contrary, it would make the consolation of all unsure; therefore there are *four* qualifications of a person that may, and only may warrantably take the consolation whereof we have spoken. 1. It is a person that hath betaken himself to Christ's satisfaction; for there are *two* parts of the priestly office, his *satisfaction* and his *intercession*, and there is no dividing of them, nor making use of them, but in the right order. First he satisfies, and then interceeds; we must receive him in this order. 1. In his satisfaction to divine justice, and it is on this ground that we must found our righteousness, and plead for absolution; and whoever have made this use of his satisfaction may, in the 2*d* place, comfort themselves in his intercession, because it is grounded on his satisfaction, 1 John ii. 2. for whom he interceeds, for these he is a propitiation, and he is a propitiation for all who by faith hath betaken themselves to him. This is the very hinge of our consolation, even to acknowledge our debt, and betake ourselves to him, according to the covenant trusting for salvation on that ground. 2. It is those who are endeavouring after and practising the duties of holiness, wrestling with a body of death, and exercising themselves to godliness, that may warrantably comfort themselves in Christ's intercession; as Paul, who, Rom. vii. being put to it in the conflict with his corruption, comforts himself thus, *I thank God through Jesus Christ our Lord.* Though they be sorely harrassed with a corrupt nature, yet they may expect deliverance, through virtue of his intercession: therefore Rev. viii. Christ's incense (as I have often said) and the saints prayers go

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up together. Lazineſs and ſecurity hath not this conſolation; but if a perſon be praying, and be ſerious, though weak in it, he hath an advocate, who, when it comes to be aſked, what ſhall be thought of ſuch an one's ſacrifice? he pleads that it may be accepted. 3. It is the perſon that not only is aiming to do duty, but is denied to it, laying no ſtreſs upon it, deſpairing to get victory over corruption in his own ſtrength, or to have his prayers heard through any worth that is in them; and not daring to truſt himſelf, but leaving all he does at Chriſt's feet, to make it acceptable; which leads to the 4*th* thing requiſite, *(viz.)* when perſons, whether their duties be of worth or not, Jeſus Chriſt is made by them the end of all; they lay the ſtreſs on him as to the performance of them, and to have them accepted when they are performed, and without him all they do, would ye hopeleſs in their eſteem. This was typified in the peoples giving the ſacrifices to the prieſt to be offered; and though it were but two turtle doves, or two young pidgeons, they were brought to the prieſt, as well as other ſacrifices. But ſuch as conſider not the iniquities and ſinfulneſs that is in themſelves, and adventure to go to God without him, cannot lay claim to this conſolation, which runs always on this ground; Heb. vii. 25. *He is able to ſave to the uttermoſt all that come unto God through him, ſeeing he ever lives to make interceſſion for them.* Is there not then ground of conſolation, and ſuch as there is reaſon to beſtow a ſermon upon, to teach us how to be clear in it, and how to uſe it? You that ſeclude yourſelves from this conſolation, O! Ye reject a good life for yourſelves, and hazard your own cauſe, that will moſt certainly go againſt you, becauſe ye put it not in the right hand; which the Lord give you wiſdom to amend, and give us all the right uſe of this through Jeſus Chriſt.

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SERMON LXIX.

ISAIAH LIII. *Verse* 12.

Verse 12.—*And he made intercession for the transgressors.*

IT would be a very great consolation, and a main furtherence in all the parts of religion, to have this solidly believed, that Christ Jesus, *who is the express image of his Father's person, and the brightness of his glory*, is now in heaven in our nature, and hath it for his work to be interceeding for transgressors. We are every day reaping the good of this intercession, in reference to many evils that are kept off us, and in reference to many mercies bestowed on us, that we pray not at all, or but little for. And we never come to hear a sermon, but we are obliged to it; it being a peculiar fruit of his intercession, that gifts are given to men, and that the gospel is sent through the earth; and if ever any receive good from a sermon, it is by virtue of this intercession, seeing he hath said, *that he will pray the Father, and that he will send the Comforter;* and whenever we come to hear a sermon, there should be a revising of the thoughts of Christ's intercession, and a stirring up of ourselves to have the faith of it lively in its exercise.

That which we spake to the last day, was concerning the comfort that flows from this; and indeed if any doctrine be comfortable, this must be comfortable, that we have such a friend in the court of heaven, invested with this office of an Advocate and interceffor for us.

Use 3. Of exhortation, seeing there is such an office wherewith Jesus Christ is invested, and such an officer that bears this office, to be an Advocate for sinners, then sinners should be exhorted to learn to improve, and to make use of this Advocate, and of his office. Since he hath this office of an interceffor, O! do not despise such a mercy, neglect not such an advantage, but learn to make use of him, and in your worship and applications to God, approach by, and through him. The ground of this *use of exhortation* is clear in the words, and from the nature of the thing; for if Christ Jesus bear these offices, and if he bear them for us, then sure we should improve them. If he be a King, we should make use of him, for subduing sin in us; if a Prophet, we should improve that office, for attaining

ing of light, and saving knowledge from him; and if he be a Priest to satisfy divine justice, and to make intercession, we should improve both parts of that office. The necessity of our improving of Christ's intercession appears from this, if we consider in what terms we stand with God. Have we any boldness or access of ourselves? Is not the door shut against us? And is there not a stated controversy standing betwixt God and us? And can we have any acccess but by his means? The necessity of it is further clear, from the order that God hath laid down in the way of his administration of grace; why, I pray, hath he appointed a Mediator and intercessor? Is it not for a good reason? even for consolation and encouragement of sinners to draw near, who, if they be in earnest, cannot but be affected with fear to approach unto God; and is it possible to come unto God, and not through this door? and is it not ingratitude to neglect it, seeing he hath contrived this new and living way of access unto him?

But to discourse more particularly of this matter, which is as difficult a thing to speak of aright, and to practise suitably, as any part of religion, if especially he himself teach us not; for sometimes we will make use of his sacrifice and satisfaction, when we know not how to make use of his intercession; for either we will do all ourselves, and so forget the intercessor, or we will do nothing, and give it over as desperate, as if our great concern were hopeless, and as if it were needless, or useless to lay any stress on Christ's intercession. And thus whether we apprehend ourselves to be in better, or in worse case, he is much neglected. That therefore we may the better know how to make use of Christ's intercession; we shall, *1st*, In the general, shew what it is to improve it. *2dly*, Speak to some particular cases, wherein it is in a special manner to be improved. *3dly*, Satisfy and remove some objections, or answer some questions that may be moved about it. *4thly*, We shall give some characters of one that is serious and tender, in improving of his intercession.

For the *first*, it is indeed a thing so difficult to improve Christ's intercession aright, that we cannot easily tell how to conceive of it, it being a considerable part of the mystery of faith, to go to God by a Mediator and intercessor; however, we shall, *1st*, Shew some mistakes that are to be eschewed. 2. We shall shew wherein it more properly consists, which is, in the exercise of faith in him, with respect to his intercession. 3. We shall illustrate it by some similitudes, for the further use

of it. 1. Then, when we speak of improving Christ's intercession, and of going to God by him, we should shun these mistakes. *First*, Beware of thinking that there is a going to the Mediator in a distinct, or in a different manner from what is in going to God, for he is God; or, that we may go to God at one time, and to the Mediator at another time, beseeching him that he would use his interest with God for us, as a courtier makes friends with the king, the offended party for a rebel, we should beware of this: For it divides in our apprehension the Godhead, that cannot be divided; for if we consider the Mediator as the object of our worship, he is to be considered as God; though we may, and are also jointly to consider him as Mediator, and on that account to make use of him: And if we consider him as God, we must consider him as the same God with the Father, and the Holy Ghost; but to have this imagination of him, that we are to speak to him, as to another party, or not as God, is to make him another thing, which is unbecoming that apprehension, and estimation that we ought to have of the unity of the blessed Godhead. *2dly*, Beware of thinking that there is a greater facility or easiness to have access to the Mediator, than to have access to God, or that it is more easy to have access to the second person of the trinity, than to the first, or third person. We are afraid that there be mistakes here also, as if the Mediator were more easy to be dealt with than the majesty of God; or as if there were more easy access unto him; whereas he being the same God, and so considered, there are the same grounds, whereon sinners may have access to the Father, as to the Son; for if we look on a sinner repenting, and believing, he is as welcome to the Father as to the Son; but if we consider the sinner as not repenting and believing, he is neither acceptable to the Father, nor to the Son. It is true, the Son being considered as man, there is a sympathy, that the second person united to our nature hath, which is not in God abstractly considered, yet this is not so to be understood, as if the mercy of the Mediator, having the two natures so united in his person were of larger extent than the mercy of God, or as if he could be merciful when God is not: For there cannot be a greater mercy than that which is infinite, and this is the essential attribute of the Father, Son and Holy Ghost; only this sympathy in the Mediator's is to be considered, to strengthen and confirm our faith, in our application to God, that we have him to approach to in our nature; but it is not to give us any new ground of having easier access

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to Chriſt than to God: But, as we ſaid, only to confirm our faith, in having acceſs to God. Hence it is that Jeſus Chriſt is always propoſed as the means, whereby and through whom a ſinner comes to God, ſo that we have acceſs with boldneſs, not to the Mediator as a diſtinct party, but to God through and by him: Therefore there is the ſame common way of application to God, and to Chriſt, the ſame covenant and promiſes, the ſame exerciſe of repentance, of faith and of prayer, which gives us acceſs to God, and that gives us acceſs to the Mediator. 3*dly*, Beware of placing and improving the Mediator's interceſſion in words, or petitions directed to the Mediator; which I apprehend, is the uſe that the moſt part make of his interceſſion: To put up ſuch petitions as I am afraid to mention, as namely, O! Mediator at the Father's right hand plead for me; as if the Mediator were a diſtinct party from the Judge, to whom we muſt ſpeak for interceeding with the Judge, which ſtill leads us to look on the Mediator as another different party, or as having other terms whereupon he dealeth with ſinners, as if there were another way of making uſe of him, and of application to him, and on other grounds than of, and to God, the contrary whereof we have ſhewed; whereas the right improving of his interceſſion conſiſts rather (as will afterward appear) in faith's application to God in him, and laying ſtreſs on his interceſſion for acceſs and acceptance of our perſons and ſervices; when we make it the ground of our addreſs to God, the ground on which we draw near; and this we may and ſhould do, when we name Chriſt, or pray to him as God, with reſpect to his office of being interceſſors; even as when we look to him by faith, to have ſin pardoned, there is a looking to him as God, with reſpect to his offering and ſatisfaction to the juſtice of God, on which account we expect to be pardoned.

But 2*dly*, To explain this a little more, we ſhall ſhew wherein this exerciſe of faith, in making uſe of the Mediator's interceſſion, doth mainly conſiſt, and for the more clear ſetting forth thereof, we ſhall ſpeak to theſe two, 1*ſt*, To ſome things preſuppoſed. 2*dly*, To ſome things wherein more properly it conſiſts: To both which we would premiſe this, that when we ſpake of making uſe of Chriſt's interceſſion, there are two extremes to be avoided. One is, when perſons go to God ignorant of Chriſt, and do all that they do, as if they were conſtantly friends with God, and in good terms with him, and had need of none to make their peace, or to keep up, and

maintain their peace with God, which is in effect the way laid down in the covenant of works, when Adam was a friend. Another extreme is, when persons go to God by Christ, yet do not lay that stress on his intercession as becomes them; when not only they want confidence, which the other hath, though on a wrong ground, but do not lay the burden on the right shoulder, but go to God faintly and discouragedly, as fearing to trust to Christ's intercession. There is a necessity to guard against both these; for there must be such an use made of Christ's intercession, as we dare not go to God without him, and yet a concurring act of faith, inclining us to go to God by him, and to lay the stress of what we seek and expect, on him, and on his intercession. Now the things that are presupposed to the right improving of Christ's intercession, guard against the first extreme, and these things wherein it properly consists, guard against the other extreme.

First, Then the things presupposed are 1*st*. A conviction of our natural sinfulness, not only of the distance that is betwixt God and us, but of the quarrel and enmity, and that by our deserving we may justly have the door of access to God shut upon us. That is it that puts the sinner to ask for an intercessor, and to make use of him, as those who have provoked a great person, fear to go to him alone but seek for the mediation of some special friend or favourite.

2*dly*, There is presupposed a consenting to, and acceptation of Christ's satisfaction, as the ground of our peace with God; for there is no making use of his intercession till this ground be laid, because all the efficacy that is in Christ's intercession, results from and is founded upon his satisfaction, 1 John ii. 2. *If any sin, we have an advocate with the Father, Jesus Christ the righteous, who is the propitiation for our sins:* He procures nothing by his intercession, but through the virtue of that blood, which he offered in a sacrifice to satisfy justice. And therefore in improving of his intercession, this method must be followed; there must first be a betaking of ourselves to his satisfaction, as the ground of our peace, whereupon we plead for peace, and for every thing else that we stand in need of; except this be, all the imaginations that we can have of Christ's intercession (as if we would first prevail with Christ, conceiving that he will soon be engaged, and then have hopes of prevailing with God) if his satisfaction be not understood, it will be to no purpose; for as we shewed before, in the first use of this point, he interceeds only for his own people, who are sincere

sincere believers in him, and have closed with him in his satisfaction, as we shewed from Rev. viii. it is only the prayers, sighs and groans of all saints that are offered up by him, I mean, none can comfortably conclude, that he interceeds for them, but believers and saints: And therefore till his satisfaction be rested on, as the ground of our peace, we can look for no benefit by his intercession. 3*dly*, There is beyond this required, the conviction and impression of our own unsuitableness, to keep up friendship and fellowship with God, through our remaining corruption, and the prevailing of temptation, without a Mediator; and withal an approbation of God's way, who hath appointed a Mediator for that end, and a desire to keep up communion with him by a Mediator. So that suppose we were clear, that our sins are pardoned, yet we should know, that this conviction and impression is necessary to induce us to make a daily use of this part of the Mediator's office; for we may have conviction of the *first* part, that is, that we cannot make our peace without Christ's satisfaction, and yet we may be defective, as to our walking under due conviction of the *second*, that is, of a necessity of keeping up of our communion with God, by virtue of his intercession; which is, as if a rebel, being reconciled and made a friend, by the procurement of some great person, yet having to do with the king, should not dare to go unto him, without the man that was instrumental in making his peace; or we may allude to Absalom's coming home by Joab's procurement, who was three years at Jerusalem ere he saw his father's face, and had a new dealing with Joab for that end; so it is very suitable to the way of grace, and shews that our being, and standing in grace is free, not to dare to go to God, even when our peace is made, without the Mediator. 4*thly*, After all this, there is a necessity of the faith of the Mediator, or intercessor, his being at the right hand of God, ready to solicit our cause, through whom we may have access, when there is reason enough in ourselves, why we should be kept at the door; and though we dare not go ourselves alone, yet to adventure to go through him to God. And though this be but the doctrinal faith of the thing in general, yet it is necessarily presupposed, as well as the rest, that when a conviction rises, and the conscience says, how dare thou go to God? Faith may answer, because there is a friend there in our nature; when the sinner is convinced of sin, the conscience accuseth, and the law condemns, and there is some sad expectation of the drawing forth of the sentence;

tence; there is an act of faith that convinces of a Saviour, whose satisfaction, if it be made use of and improved, all will be well. This we say, is necessarily presupposed to the right improving of Christ's intercession.

2*dly*, These 4. being presupposed, it follows, that we shew what properly it is, to make use of Christ's intercession, or, wherein it consists. And 1. When faith hath laid hold on Christ's satisfaction for peace with God; in the improving of his intercession, there is an act of faith whereby we actually stir up ourselves to approach unto God, upon the stress we lay on his intercession, that when the soul sees itself secluded considered in itself, yet it will go forward trusting to that, so that if an accusation come in it's way, and say, what ground hast thou to look that thou wilt be welcome to God? the soul says, none in myself, but there is a friend before me, with whose satisfaction I have closed for my peace, and I lay this stress on his office, and on God's call to make use of him, that on the ground of his interceeding with God, I dare hazard to go forward. Even as if a rebel, after his peace were made, had some business to do with the prince, and hearing that there is a friend at court, yea, the same friend that made his peace, he thinks that a good time, and fit season, to go and present his suit, expecting to succeed through his means: And this keeps always the stress and honour of our obtaining any thing we seek, as a prerogative to Christ, and stop's the person's own mouth, from looking to any thing in itself to boast of, even as the rebel hath no cause to boast of his having a hearing from the prince, but gives the thanks to him who, as he made his peace, so also procured him a hearing, according to those words, Heb. x. 21. *Having an High-priest over the house of God, let us draw near with full assurance of faith, expecting a hearing:* and that, Heb. iv. 15, 16. *Seeing we have an High-priest, who was tempted in all things, like as we are, yet without sin, let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.* This is the *first* step of improving Christ's intercession, when the justified sinners is at a stand, on some new accusation for guilt, and dare not go forward, nor adventure to approach unto God, but on this account, that there is a Mediator, and advocate at his right hand whom he may trust to present his suit to God. 2*dly*, There is an act of faith, as in undertaking, so in expecting and waiting upon God, for obtaining a hearing of our suit, on this account, that Jesus Christ is an intercessor in heaven for

for such as employ him. And this guards against, both the failings before mentioned, to wit, against anxiety on the one hand, and presumption on the other: against anxiety and fainting, when as there is not only a proposing of our desire, but a waiting for, and expectation of a hearing from God; against presumption, and turning carnal, when the expectation of a hearing is not founded in our own righteousness, but on the intercession of Christ. This is it which we have, Dan. ix. 17. compared with Jonah ii. 4. in the ii. of Jonah 4 verse. he says, *Then I said, I am cast out of thy sight, yet will I look again towards thy holy temple;* the which look was in effect, a looking towards the intercession of Christ the Messiah; the temple with its sacrifices been typical of him, and the mercy-seat that was there, being typical of his intercession. It is as if unbelief had suggested, O Jonah, now Jonah, what will become of thee? thou art a lost man, and needst not pray any more; yet, says he, *I will look again towards thy holy temple;* and though he knew not well, now being in the belly of the whale, where the temple stood, yet his faith having a suitable exercise on the Messiah signified by the temple, and his looking, being an act of faith, carried in his suit to God, which was accepted. And indeed this is a main thing, by which a poor believer that is cast down comes to stand sure again. The other place is, Dan. ix. 16, 17. Where, when he is serious, and repeating his petition, he hath these words, *Cause thy face to shine upon thy sanctuary, which is desolate for the Lord's sake;* and to let it be known what he meant by saying, *for the Lord's sake;* which looks to him who was to be interceſſor in our nature, he expounds it in the following words, 'O! My God, incline 'thine ear, and hear; open thine eyes, and behold our deso-'lations; for we do not present our supplications before thee, 'for our righteousnesses, but for thy great mercies. That is an improving of Christ's intercession aright, not to pray directly to him as a distinct party, but to pray for mercy upon the account of his intercession; for what is *for mercies sake* in the latter, is *for the Lord's sake* in the former, *viz.* because, by him, and by virtue of his intercession, mercy is imparted to us. And this is a main use to be made of Christ's intercession, to wit, to have upon that ground an expectation of a hearing, or to found our expectation of a hearing on that account, and let it bear the stress of it, as well as it can. 3. The right improvement of Christ's intercession hath this act of faith; that altho' there seem to be many difficulties and long delayings, yet faith, upon

upon the account of his interceſſion, will continue its expectation of a hearing, and its looking for, of what the perſon hath ſought, and ſtands in need of, whatever croſs diſpenſations thwart its expectation, and whatever ſigns of anger appear in the way of its obtaining, it waits for all that. Though Jonah be in the belly of the whale, and the weeds wrapped about his head, yet will he look towards his holy temple. So though a ſoul have no life, nor ſenſe, no inward feeling, no arguments in the mouth, yet acting on Chriſt's interceſſion by faith, it will not leave, nor give over its ſuit, conſidering, that though it hath no ground of expectation of good from itſelf, yet from Chriſt's interceſſion it hath, which is the improvement of that, Heb. vii. 25. *He is able to ſave to the uttermoſt, all that come to God through him*, &c. If there were never ſo ſtrong objections from unbelief, and carnal reaſon, and if it ſhould be ſuggeſted, you have ſuch and ſuch difficulties, that cannot be overcome lying in the way of your ſalvation, and there is nothing in you concurring to make out your ſalvation, yet faith ſays, *He is able to ſave to the uttermoſt*, or, as the word is, he can ſave to the full, or beyond all. And what is the ground? *Becauſe he ever lives to make interceſſion.* And this is the main thing to be taken notice of, in improving of his interceſſion, when the ſinner hath preſented his ſuit, or requeſt to God, through the Mediator, to have his mind quieted, on the account of Chriſt's interceſſion, that it ſhall be anſwered, even as a man, who having a cauſe to plead, and having an able advocate, who ſays to him, I will warrant your cauſe, quiets himſelf, becauſe of his undertaking. So proportionably there is a ſtreſs laid on Chriſt's interceſſion by faith truſting to him, which makes the ſoul to be without anxiety. And this continued act of faith doth not at all nouriſh ſin, but ſtrengtheneth rather to oppoſe ſin, and quiets the mind, and makes more humble, and cauſes a tranquillity in the ſoul, in bands as well as in liberty, becauſe it lays the ſtreſs of its ſucceſs with God, not on its own argumenting, but on the Mediator's interceſſion. For as we ſhewed from Revel. viii. the prayers of all ſaints go up from his cenſer, the weakeſt, as well as the ſtrongeſt, becauſe it is his incenſe that makes them ſavoury. 4. There is an improvement of Chriſt's interceſſion, when any thing is obtained, whether it be a mercy in preventing ſuch and ſuch a ſtroke, or the beſtowing of ſuch and ſuch a favour, and that is, when faith derives not that mercy from, nor attributes it to its own praying, though it did pray, and

pray

pray somewhat seriously, but derives it from, and attributes it to the virtue and efficacy of Christ's intercession, and counts itself obliged to that, as the rise of all the person's good, and again by him returning thanks to God for it. But this is a little proof of improving Christ's intercession. Sometimes when we want what we would have, and are restrained, we will improve all means to obtain, yet when we have obtained, there is but little acknowledgment of him therein; which acknowledgment is our duty, John xiv. 13, 14. *Whatsoever ye ask in my name, I will do, that the Father may be glorified in the Son.* And in this sense we ought to walk in the use of every mercy, as bearing the acknowledgment of Christ's intercession; and to be affected with love to God, and should withal have a new impression of our obligation to God, upon the account of his intercession; whereas the most part of people take their mercies, and think not themselves obliged to him for them; neither do they own him with thankful acknowledgment of them, when they have got them; even as a man who hath got a favour through the mediation of another, and should forget him, would be very ungrateful. The making use of Christ's intercession in this respect, is the improving of it, for the awaking of our thankfulness, and the confirming of our obligation to him. If we look through our life, is there any day, or hour, but we stand in need of something? and are enjoying something? And the improving Christ's intercession thus, would make the thoughts of Christ always fresh and lovely to us, but we seek, and enjoy, as if a Mediator were not in heaven; but as we acknowledge him in praying to him, when we have need, so when any thing is received, we should acknowledge, that we have received it, and do enjoy it on the account of his intercession, who obtained it for us.

3*dly*, We observed, that this might be illustrated by similitudes, and there are these *three*, whereby it may be illustrated. The 1*st* is, (if we may call it a similitude) the comparing of the use of his intercession, with the use of his satisfaction, (wherein there is a resemblance.) We make use of his satisfaction, when we are convinced of our natural sinfulness and enmity, and that we cannot make our own peace ourselves, yet hearing of his satisfaction, and having an offer of it, and believing that it is able to answer for us, we hazard on that ground, to close with God in the covenant. And tho' the sense of peace come not for a long time, yet we with confidence wait for it, because the ground on which we depend for it cannot fail. Proportionable

to this, we make use of Christ's intercession, when under an accusation, we are convinced of a quarrel, and dare not approach to God; yet hearing, that there is an intercessor in heaven, who will undertake for them that employ him, we venture confidently on that ground, to propose our suits unto God, and notwithstanding of difficulties, expect and wait for an answer. It may be objected here, that it seems there is no difference betwixt the improving of his satisfaction, and the improving of his intercession. *Answer*, There is no difference, in respect of the things sought, nor in respect of the acts of faith, whereby we make use of the one, and of the other, nor in respect of the grounds whereupon; for Christ hath payed the debt of them for whom he interceeds, he hath purchased the same things for which he maketh intercession, they are the same acts of faith that make use of both. It is the same covenant and offer, that warrants us, to come to his satisfaction for peace, that warrants us to make use of his intercession for the application of peace; there is only this difference, that by his satisfaction he procures us peace, and a right to it, and our peace is made by his laying down before God the price, which we by faith take hold of; but when he interceeds, he hath nothing to pay, but interceeds for what he hath purchased. Therefore the scripture fixes the application of his purchase upon his intercession. He hath bought peace, and every good thing that we stand in need of by his death; and by his intercession, he procures and makes the application. Therefore it is on this ground, that the Spirit is poured out; as among men, it is one thing to make peace, and another thing to bring the offended person into familiarity with the offended party. So it is the same faith acting on Christ's satisfaction, for being brought into covenant with God, as the meritorious cause that acts on Christ's intercession, for application of that which he hath purchased; but under a different consideration, looking on his satisfaction as procuring, and on his intercession, for application of the same things. A 2*d* similitude to clear it, is, the people under the law making use of the high-priest. There were two parts of the high-priest's office, or two things, wherein the people made use of him. 1. For offering sacrifice. 2. For intercession. The high-priest went into the most holy once a year, and sprinkled the blood, and prayed for the people; in which time they were standing without, praying, in the hope of having their prayers made the more acceptable. This was by God's appointment typically to prefigure our Lord's

Lord's interceſſion in heaven. It is true the high-prieſt's praying for them was nothing to the ſoul's advantage, of him or them, if Chriſt was not made uſe of, both by him, and by them; yet he was typical, and to ſhew this much, they were to improve Chriſt's interceſſion, as well as his ſacrifice and ſatisfaction; therefore, Luke i. 10. when Zacharias went in to pray, the whole multitude of the people was without, praying. A 3*d* ſimilitude (which we hinted at in our going along) is drawn from that way which is uſed among men, for bringing two parties that are at variance, to be reconciled, and agreed; which, though we are not to conceive in that carnal manner, yet it holds as to the ſubſtance of the thing. As if the offending party durſt not go alone to the party offended, but ſhould carry along with him a friend, that hath place and power to prevail with the other; when he undertakes to go along with him, contrary to his deſerving, he will expect confidently to have a good hearing; and if any would ſay to him, how dare you go to ſuch an one, whom you have ſo provoked? he would anſwer, becauſe I have a friend before me, that will make interceſſion for me; and when by that friends interceſſion, he has a favourable hearing, and his ſuit granted, he comes away rejoicing, profeſſing his great obligation to that friend; ſo is it here as to the thing, though as was ſaid, we ſhould guard againſt carnal conceptions of God and the Mediator, as diſtinct parties to be made application to. We ſhall inſiſt no further at preſent: O! that there were ſerioufneſs to improve his blood and ſatisfaction, for waſhing us from the guilt of ſin, and for making our peace with God, and his interceſſion, for upholding our peace and communion with God, and for the attaining of every good, that he hath purchaſed and promiſed, which is the ſum of all. God help us to the practice of it, and to be conſcientious in it.

SERMON LXX.

Isaiah LIII. *Verse* 12.

Verse 12.—*And he made intercession for the transgressors.*

ALTHOUGH this be a most necessary thing, and that whereof we have daily and hourly use, even to be improving Christ's intercession; and although it be one of the most excellent, and most comfortable things that a Christian hath to look to in his walk; there being no condition, but there is a ready help for it here; yet this is our sinful misery, that either through our blindness, or our indifferency, we are much out of capacity, to improve aright so rare a privilledge. For as much as we have heard of it, are there not many of us that cannot tell how Christ's intercession is to be improved? Sure we may know that if ever we do it, there is no thanks to us for the doing of it. And indeed it is of such a nature, that we even cannot well tell, whether it be better to speak of it, or to be silent, being so little able to make any thing plain, of such a mysterious, yet very important point.

Ye may remember the *doctrine* that we proposed to speak to was this; that our Lord Jesus hath this for a part of his office, to make intercession for transgressors, being a real priest, he not only offers a sacrifice, but goes in, and hath gone within the vail, with the virtue of his sacrifice, to appear before God in heaven for us. As all the offices of Christ are advantageous, and should be well studied by us, this hath many advantages with it, and we should improve it, lest we frustrate ourselves of the many privilledges that are in this one doctrine, that Jesus Christ makes intercession for transgressors, or sinners.

We shewed the last day wherein the improving of Christ's intercession doth consist; we shall now instance some cases, wherein believers, in a special manner are to make use of it. 2. We shall give some directions for clearing some questions, or for answering some doubts about it. And 3. We shall assign some characters of such as are rightly improving Christ's intercession.

For the *first*, Christ's intercession ought to be made use of in as many cases as are possibly incident to a believer, and therefore we are not to restrict it to one case more than to another, although indeed there be some wherein more especially we are called to improve it. Now to clear it, that there are some cases

cases wherein, in a special manner, the believer is to make use of this office of Christ's interceeding for transgressors, it may be instanced in these. 1. A believer hath either liberty, or he is in bonds; and there is a special watchfulness called for in both these cases, that the intercession of Christ be not slighted.

1. When he hath liberty, and his spiritual condition thrives, he prays, and his heart melts in prayer, he hath what he would have; the exercises of religion become pleasant, and he hath no will to part with them. In this case the believer is to beware, lest he mistake Christ's intercession; for then he is ready to think that he cannot but be well, and his prayers cannot but be heard, because he has liberty to put them up; and it is then often that he is apt to lay the stress on Christ's intercession. To improve Christ's intercession aright in such cases, these *two* things are to be observed. 1. That his intercession be acknowledged as the fountain, and procuring cause of that liberty and liveliness, and so we are to be silent before God, and not to boast of it. For, as we shewed, the pouring out of the Spirit is a special fruit of Christ's intercession; it being by virtue thereof that gifts are given, and grace to worship God in a spiritual manner. 2. That we beware of thinking that our prayers are in a fitness, or that they put us in a fitness of access to God, because of that liberty, except by virtue of Christ's intercession, any more than if we had not a word to say. There is in our unbelief and presumption a secret inclination, to lay the stress of our acceptance on our own liberty; whereas, Revel. viii. the prayers of all saints must come up before God, having the smoke of his incense to make them acceptable. In which respect, in a case of liberty, Christ's intercession is improved, when we depend not on our own liberty, and it is not made the ground of our confident application to God, but Christ's intercession only. Again, 2. When the believer is in bonds in some eminent manner, so that he cannot pray, he scarce hath a word to speak to God; he goes it is true about the duty, but he does not succeed; his prayer relishes not to himself, he is like one speaking, but not praying; his heart is not warmed, neither is there, at least to his own apprehension, any connexion betwixt his words; whereupon he is ready to think, that his prayer is as good as no prayer, because of that inclination that is in all of us, to rest on our own praying, without making use of the intercession of Christ. The reasons why in this case we would press the making use of his intercession, are these. 1. Lest we faint and grow weary in prayer, which cannot but befal us, if his

intercession

interceſſion be not made uſe of. 2. Leſt we loſe the eſtimation of the excellent worth of Chriſt's interceſſion, which is exceeding derogatory to him that is *mighty to ſave, and on whom help is laid;* it being eſpecially for ſuch a time and caſe, that he is held forth as ſuch an interceſſor. Now there is a *twofold* improvement of Chriſt's interceſſion called for in this caſe. When the believer is in bonds, and cannot ſo much as ſigh, but it is called in queſtion, whether it be accepted, though yet the man is ſerious, 1. There is an improving of it for obtaining of that which we have been aiming at, tho' we cannot open our cauſe, nor make known our requeſts to God; yet to expect what we have been aiming at, and ſeeking after, by virtue of Chriſt's interceſſion; for as ill compoſed as our prayers have been, yet becauſe they are founded upon the interceſſion of the Mediator, and we expect a hearing on that account only, it being his interceſſion that makes our prayers acceptable, it can make a poor prayer acceptable alſo; whereupon the ſoul reſts quiet, and expects a hearing on this ground, becauſe, as we ſaid, the prayers of all ſaints go up from his cenſer, and with his incenſe; and none are thrown back that are put up through him, and by virtue of his interceſſion. Hence ſometimes looks, ſometimes thoughts, ſometimes broken words, and groans that come up before God, are acceptable, and have a return. The reaſon is, becauſe, through the interceſſion of the Mediator, the prayers of all ſaints are acceptable. This is even as if a man ſhould truſt his able advocate with the managing of his cauſe, although he cannot expreſs himſelf ſatisfyingly to himſelf in it. Hence we have theſe words often, John xiv. and xvi. *Whatever ye aſk in my name believingly, ye ſhall receive; and whatever ye aſk in my name, I will do it;* that is, when ye ground the expectation of your being heard in prayer on me, and my mediation. When people becauſe of their ſhort-comings in prayer, give over the expectation of a hearing, and a return of their prayers, in ſo far they give over a dependance on his interceſſion; only ye ſhould remember the terms on which a perſon is warranted to make uſe of his interceſſion; for when he follows not his way in the improving of it, we cannot expect to ſpeed, or have benefit by it. 2. A believer in his bonds ſhould expect liberty, through the virtue of his interceſſion. And this is another way, how we ſhould improve it in this caſe, when we are bound up, that we cannot ſtir in prayer; then we ſhould have an eye to the efficacy of Chriſt's interceſſion, (this is of continual vigour and efficacy, even when we are very dead, indiſpoſed, and lifeleſs) for the attaining

attaining liberty and liveliness. This indeed has a respect to the efficacy of his mediation, when we cannot speak one word to work up ourselves to a disposition for that work. And these two go well together, to be improving his intercession, for obtaining what we need for the time present, and for the time to come, and when we are in bonds, to be improving it for liberty and freedom.

2*dly*, There is an improving of Christ's intercession called for, both when we aim to obtain any thing, and when we have obtained that which we desired. 1. In our aiming to have or obtain, we should improve it, that our addresses to God may be in his name, and our faith of obtaining may be founded on Christ's intercession, and not on our own, and that our faith may be stayed, and fixed in expectation of the thing. The improving of Christ's intercession in this respect leads us, 1*st*, To the right way of prosecuting our suits to God. And 2*dly*, It quiets and fixes us in expecting of an answer; and when this is wanting, Christians are either discouraged, and know not how to pursue their cause, or else they are carnally secure, and presumptuous, which is very ordinary; for either, as I have said, we are under an anxious fear, so that we know not how to go about duty with any hope of success; or else we grow secure and careless in duty.

2*dly*, There is a right use made of Christ's intercession, when we have obtained any benefit, which keeps the soul in a frame always acknowledging itself to be his debtor; this makes Christians, when they have got any thing, to be humble, and helps them to a sanctified use of the thing received; whereas, when this is forgot, though persons may be seemingly humble, when they are praying for a thing in his name, yet when they have got it, they grow carnal, and some way wanton, and he is forgotten, as if the benefit had never come from him; but on the other hand, when there is an acknowledgement of Christ's intercession, when any thing is obtained, it keeps, as I said, the person humble, and holily afraid, when he hath got it as well as when he was seeking it, and it makes people wary in using, and fearing to abuse any benefit they have received, least it be found a wrong and indignity done to Christ and his intercession.

3*dly*, We may instance the improving of Christ's intercession, both in a most sad, and in a most cheerful condition. In reference to both which we should make use of Christ's intercession; and it being generally one of these conditions that we are in, either a more sad, or more cheerful one, we should think ourselves

ſelves defective and faulty as to our duty, when we ſuit and conform not our way to our condition.

1. If it be a more ſad condition, whether we be ſpiritually ſad, the ſoul being heavy, and refuſing to be comforted, or whether we be under a temporal outward diſconſolate condition, there Chriſt's interceſſion is to be applied to in both; for a believer cannot be in any ſo diſconſolate a condition, but he may draw refreſhing from this fountain, in reference thereto; and when we make not uſe of his interceſſion in each, as it occurs, either anxiety and diſcouragement grows, or we turn to ſome unwarrantable and crooked means or way for deliverance from ſuch a condition.

Now to make uſe of, and to improve Chriſt's interceſſion aright, in ſuch a diſconſolate condition and caſe. 1. The ſoul ſhould gather, and compoſe itſelf, to ſearch and ſee what is uſeful in Chriſt's interceſſion for it's caſe; ſeeing there cannot be a caſe imagined, but Chriſt's interceſſion is a cordial for it, upon which, as a ſolid ground, the ſoul may be ſatisfied, that it cannot miſcarry in that, for which it is now in ſo much bitterneſs; ſeeing Chriſt Jeſus hath the managing of it's cauſe. Hence it may reaſon thus, although I was unwatchful, and this condition came on me unawares, and I was ſurprized with it, yet it is not any ſurpriſe to him; he was not ſleeping, though I was; he knew what was coming, though I knew not; therefore this will not hurt, nor prejudice my main cauſe, becauſe it comes through his hand. 2. There is an improvement of his interceſſion in this caſe, when the deliverance though deſperate as to us, is yet hopeful by virtue thereof; and when this is made the only, or main ground of our hope, to wit, that there is a friend at the court of heaven, who can order our cauſe, and make ſuch a thing work for our good, it puts ſpirits in us to pray, and actively to go about the uſe of the means; whereas, when we uſe not the means, or uſe them without due reſpect to Chriſt's interceſſion, the work of ſalvation becomes heartleſs, hopeleſs and deſperate.

2*dly*, If our condition be, or ſeem to be more ſolacious and cheerful, there ſhould be an improving of Chriſt's interceſſion, leſt our cheerfulneſs grow carnal, which it cannot otherways be, but when he is acknowledged to be the author of our ſolace, and cheerfulneſs, when he is depended upon for the continuance of it, and when the praiſe of it is returned to him. It ſets bounds to the heart, that it grow not carnal, in which reſpect, thoſe things wherein others grow carnal, ſuch as health, ſtrength, meat, drink, apparel, commodious dwelling,

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the recovery of themſelves and children, or of other near relations or dear friends from ſickneſs, &c. are thus ſpiritualized, and made ſpiritually refreſhing to the people of God; becauſe there is no right enjoyment of them, but as coming thro' Chriſt's interceſſion, and returning of thanks to him for them; hence, Heb. xiii. 15. it is ſaid, *by him therefore let us offer the ſacrifices of praiſe to God*; there being the ſame reaſon for to praiſe in our ſpiritual cheerfulneſs, that there is to pray in our heavineſs and difficulties; he that is the ground on which we ought to found our prayer, is alſo the ground on which we ought to build our praiſes; and it is he that puts life in, and value upon, the one as well as the other.

4thly, We may inſtance it in this caſe, when the believer is under accuſations of conſcience, it is then a ſpecial ſeaſon to make uſe of Chriſt's interceſſion, and to put the libel in his hand to anſwer it; which is done by faith's reſting on him as a prieſt, for the obtaining of an abſolution from that charge, altho' we cannot anſwer it ourſelves, yet expecting an anſwer through him according to that famous place, Rom. viii. 34. *Who ſhall lay any thing to the charge of God's elect?* Who will accuſe them? Among other reaſons of the interrogation, which hath the force of negation, this is one; *It is Chriſt who died, yea, rather who is riſen again, who is at the right-hand of God, making interceſſion for us:* This furniſheth an anſwer to the charge put into their hands; or, when the believer is under calmneſs and tranquillity, his interceſſion ſhould be improved; for there cannot be a ſanctified calmneſs without depending on him, by virtue of whoſe ſatisfaction and procurement we have it, and by virtue of whoſe interceſſion it is continued.

The *reaſons* why we have hinted at theſe things, are *1ſt*, To hold forth to you the uſe of Chriſt's interceſſion; for the believer cannot be in any caſe, but he hath to do with it. *2dly*, To ſhew our great obligation to God, who hath given us ſuch an interceſſor for all theſe caſes. In this one word there is ſtored up a treaſure of conſolation, for all circumſtances that a Chriſtian can be in. *3dly*, That we may be helped in our duty of improving and making uſe of him according to the ſeveral circumſtances we are, or may be in; for tho' his interceſſion be mainly to be made uſe of, when we come to pray, yet not only then, but at other times, and in other caſes, as when we fear any hazard, when we need any good thing, when we expect it, or would be cheerful on the receipt of it, and when we are in any difficulty, and know not what to do, we ſhall find ſomething called for from us, in reference to his

offices, and to this in particular. *4thly*, Becauſe making this uſe of Chriſt's interceſſion commends Chriſt, and makes him lovely to us; and indeed, that which makes believers think ſo little of him, is in part, at leaſt, the little improving of his interceſſion, which ſhould be made uſe of in the leaſt things; for when we need any thing, we ſhould look up to God thro' him, and found the hope of receiving it on this ground; becauſe there is an interceſſor: If this were the practice of believers daily, they would ſee a neceſſity of thinking much of him. O! when ſhall we be ſerious and conſtant in the uſe of this part of his office? *5thly*, Becauſe it may ſerve alſo for ground of conviction to many that are called Chriſtians, and who go through many caſes and difficulties, and yet know not what it is to acknowledge him in his interceſſion. O! it is a ſad thing for people to bear the name of Chriſtians, and yet if they want any good thing, and can have it another way, they neglect and diſown him; and if it be well with them, and they obtain what they would have, they ſacrifice to their own net, and he is ſlighted.

The next thing in order, is, to remove ſome *objections*, and to anſwer ſome *queſtions* concerning this improvement of Chriſt's interceſſion, in the manner that we have ſpoken of, and there will frequently be many of them in our carnal minds. Now for the removing of theſe objections or doubts, I ſhall lay down ſome grounds for direction, that may anſwer any doubt of that kind, which may ariſe partly from the doctrine, it being a puzling exerciſe to ſome, that they think they know not how to improve Chriſt's interceſſion, or elſe that they never did it aright, or poſſibly, both theſe may be their exerciſe.

The *1ſt* ground I would lay down is this, That ye ſhould remember that there is an unſearchableneſs in this myſtery of the Godhead, in the myſtery of God's becoming man, and in the myſtery of the Mediator his taking on him theſe offices, to exerciſe them in our nature, and in ſpeaking or thinking of them, there is a neceſſity to ſilence that which our curioſity would propoſe for ſatisfaction about them; as namely, how there are, or can be three perſons in the Godhead, and yet but one God? How one of theſe perſons can be man? And how it is, that by him we have acceſs to God the Father, Son, and Holy Ghoſt? There is ſilence required in theſe things, which leads to the next direction. 2. We ſhould ſtudy ſatisfaction in the matter of the truth itſelf, rather than be poring into the manner of profound myſteries, eſpecially ſuch as concern the bleſſed Godhead, which is *higher than the heavens, broader than the*

the earth, deeper than the sea. That is, we should study rather to know that there is such a thing, than *how* it is: And in this particular, we know that the Son of God became man, took on him our nature, and in our nature died, rose again, and ascended to heaven, sat down on the right-hand of God, and makes intercession for us. These are clear: But if we ask, *how* these things can be? That God can be man, and the two natures can be in one person, and how God can intercede? They are things much above our reach, and not so properly the object of our faith; for our consolation lies not so much in knowing *how* such a thing is, as in knowing *that it is*: And I make no question, but there are many who pray in faith, because there is an intercessor, who, if the question were asked, how he performs that work? they could not well tell, if at all: Those that know most of it, are but very ignorant of it, and can say but little. The Lord in his goodness hath so ordered the matter, that he hath given ground for the faith of his people, to walk on in their duty, but will not satisfy their curiosity; and truly if we will seriously reflect, we shall find that these things which most easily disturb us, are questions about the *manner*, and not about the *matter* of things, we do not doubt but the Son of God is God, that the Holy Ghost is God, and that he proceeds from the Father and the Son; that the second person of the trinity became man, &c. But the perplexing question is, *how* these things are or can be? The Lord hath made it necessary to be believed, that there is one God, and three persons in the Godhead; but to be in reason satisfied, as to the *how*, or manner of their subsistence and operations, that is not required as necessary; so is it here in this matter of Christ's intercession: And therefore this second direction is, that ye should study clearness in the grounds that ye are to go upon, in the using of his intercession; but ye should not be curious in seeking satisfaction about the manner of it.

3. In our addresses to God, and in our improving of Christ's intercession, we should beware of imagining, or framing in our imagination representations to ourselves of him, who is the object of our worship, or of the manner of the Mediator's intercession, as if we had seen him or heard him, with our bodily eyes or ears; a thing that sometimes is troublesome, as well as it is sinful, and which we are not called to; yea, if it were possible to attain to any representation of this kind, yet it is but a representation of our own forming, and so a breach of the second command. And therefore in going to God through

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the Mediator, never repreſent to yourſelves one party ſtanding beſide, or by another; for that is but a diverting of the ſoul from the exerciſe of faith on a purely ſpiritual and ſimple object, (and derogatory to the majeſty of God. And whenever ſuch repreſentations are made, or riſe in the imagination, or in the mind) we ſhould pray to God for cruſhing of them. It is from this that many of our doubts and queſtions ariſe, and there is no looſing of them, but by the abandoning of them. If there were a poſſibility to conceive ſomething like God, yet the Lord abhorreth that; and Deut. iv. 15. and xii. 30. all ſimilitudes and repreſentations of God are forbidden.

4. In our addreſſes to God through the Mediator, we ſhould fix our faith on what is revealed in the word, ſeeking rather to underſtand God and Chriſt, as they are revealed in it, than without the word, to ſeek ſatisfaction to our curioſity; we ſhould from the word ſtudy to underſtand the attributes of God, his omniſcience, omnipotency, omnipreſence, wiſdom, grace and mercy, purity and holineſs, ſovereignty, and abſolute dominion in guiding all; and as being at ſuch an infinite diſtance from, and infinitely above all creatures, that thereby a right impreſſion of God may be wrought in the heart; we ſhould likewiſe ſtudy clearneſs in the promiſes made concerning Chriſt and his offices; and in application to God, we ſhould fix our faith on theſe known grounds; believing we ſhall be heard, and ſatisfy ourſelves with it. Moſes, Exod. xxxiii. is under a vehement longing to ſee God, *I beſeech thee*, ſaith he, *ſhew me thy glory:* The Lord tells him, that he cannot ſee it, and live, *but he will make his goodneſs paſs before him;* he will let him ſee as much as is fit; and chap. xxxiv. when he gives him his anſwer, it is not any glorious viſible brightneſs he lets him ſee, but he proclaims his name to him, *The Lord, the Lord God, merciful and gracious*, &c. and comparing the words with the ſcope, they intimate to us that there can be no ſaving knowledge of God, but as he is revealed in the word; and by that we are to be fixed in the faith of the excellency that is in him: and in going to him by prayer, through the Mediator, we ſhould guard againſt any repreſentation, and fix our faith on clear promiſes and attributes, as the ſcripture holds him forth.

5. We ſhould endeavour rather to have a compoſed frame of ſpirit, with holy reverence in the exerciſe of fear, faith, and love, and of other ſpiritual graces, than to fill our underſtanding with things merely ſpeculative, and leſs practical and profitable. And ſuppoſing that we are in ſome meaſure clear, in what

what is revealed of God, and of his attributes and promises in the word, in as far as our faith will warrant us to put up such and such suits to God through the Mediator, and that we come to him in holy reverence, we are rather to exercise our graces, and have an eye downward, in reflecting on ourselves, seeking to be clear, in what is called for in a worshipper of God, than to be curiously poring and prying into the object of our worship, himself; and therefore let this be well studied, even to be clear in that wherein we are concerned, and which we do not question, nor make any doubt of; as namely, that we should be in a composed frame of spirit, in holy reverence, and under the due impression of the majesty of God, and then there will be the less hazard of doing wrong; whereas, if we divert from this, and seek to satisfy ourselves in the manner of knowing of God, we shall but puzzle ourselves, and spoil the frame of our own spirits, and bring ourselves under an incapacity of going about duty in a right manner.

Thus much we have spoke to on the *third* part of the *use* of *exhortation*, wherein we allow a sober and solid understanding of the things of God; as far as may be profitable for founding of our faith, and for guiding of our practice, but not to satisfy curiosity; for if we once go to chase, and follow question upon question, in what concerns the doctrinal and speculative part of this doctrine, we shall run ourselves aground; and therefore God having made these things wherein our duty necessarily lies, clear, that there is no hazard of going wrong in following of it, we should study those things that are clear; (which might be another direction) and not suffer our minds to run out either on groundless or unprofitable speculations. God himself help to the suitable practice of these things; and to him be praise.

SERMON LXXI.

ISAIAH LIII. *Verse* 12.

Verse 12.——*And he made intercession for the transgressors.*

IT is a great mercy that God hath bestowed such a Mediator on sinners, that he hath given such an High-priest, that can be touched with the feeling of sinners infirmities, so as to make intercession for them; and O! it is a great mercy to be helped to make a right use of him. When these two go together,

gether, to wit, a Saviour offered and furnished with all these offices of King, Priest, and Prophet; and a soul sanctified, and guided by the Spirit of God, in making use of him according to these offices, it is a wonderful and unconceivably gracious dispensation; and it is no doubt a very valuable mercy to be helped to make use of this part of Christ's office, to wit, of his intercession. This is that whereof we have begun some few days since to speak to you; and for the better clearing of it, we endeavoured to answer some doubts or questions that may have arisen, and possess the minds of some, while we have been discoursing of, and opening this matter. That which we would now speak a little to, is a subject of that nature, that considering our shallowness in understanding of these things, we cannot easily tell, whether it be better to speak or to forbear speaking of any doubt or question, lest one occasion another; and therefore most certainly there should be much sobriety here, and an abandoning all sinful curiosity, lest unseasonable and intemperate desires to know either what is not to be known, or what we cannot know, mar and obstruct our improvement of what we do or may know. Several things doubted of may be moved and objected here; but we shall only speak a word for the clearing of these four: 1. Something concerning the object of worship, and particularly of prayer in general. 2. We shall consider how the Mediator is the object of our prayer, or how he may be prayed unto. 3. A word more particularly, in reference to the form of some particular petitions, and to what seems most warrantable from the word in these. 4. We shall answer some practical doubts that have, or may have, some influence on the consciences of some Christians. But as I said, we had need, in speaking and hearing of these things, to be awed with some deep impression of the majesty of God in our hearts, lest we meddle carnally with matters of a most sublimely spiritual and holy nature. For clearing the *first* then, we lay down these assertions: The *first* whereof is, That as there is one worship, so there is no formal object of worship but God: This is clear; because the worshipping of any with divine worship, as namely with believing in them, or praying to them, supposes them to have such attributes of omniscience, omnipotency, supremacy, &c. as are only agreeable to the majesty of God: For we cannot pray to one, but we must believe that he hears us, and so that he is omniscient; that he is able to help us, and so omnipotent; that he is above all, and so supreme; as it is, Rom. x. 14. *How shall they call on him, in whom they have not believed?* There can

can be no divine object of worship to settle the soul upon, but where the essential attributes of the Godhead are; and it is on this ground that we reject vocation of saints and angels; adorability being the essential property of the majesty of God, as well as eternity and immutability are. There can be no adoring or worshipping of any, but where there is adorability in the object that is worshipped by that worship; and there is none capable of worship but God, supremacy being due and essential to him only. *Secondly*, That tho' there be three persons in the glorious and blessed Godhead, distinct, yet there are not three distinct objects of worship, but one object of worship only; the Father is not one object of worship, the Son another, and the Holy Ghost a third: But the Father, Son, and Holy Ghost are the same one object of worship; and when we pray to one, we pray to all: The reason is clear; because tho' there be three persons in the Godhead, yet there is but one essence in the Godhead; and the divine essential properties (which are the grounds on which we adore God) are essential, and agree to all the persons of the Godhead; the Father hath not one omnipotency, and the Son another, neither are there two omnipotents, but one omnipotent God; and so in other attributes, they are the same essential properties of the Godhead, and incommunicable: And therefore tho' the Father be another person, and, (as some use to speak) *alius*, yet he is not another thing, or *aliud*, but the same God with the Son and Holy Ghost: And altho' the persons have a real distinction amongst themselves, yet none of them are really distinct from the Godhead; and so there is but one object of worship; and therefore, tho' sometimes all the persons be named, yet it is not to shew any distinction in the object of our worship, but to shew who is the object of our worship, to wit, one God, yet three persons, or in three. *Thirdly*, That tho' in prayer to God, we may name either the Father, the Son, or the Holy Ghost; yet whosoever we name, it is always the same God, Father, Son, and Holy Ghost that is worshipped. And this followeth well on the former, and may be the use of it: For, if the Father be God, and if we worship him as God, we cannot worship him but we must worship the Son, and Holy Ghost with him; because they are the same God, having the same essential attributes. And therefore, *fourthly*, Whensoever we pray to, and name one of the persons, we should not conceive that he is more worshipped that is named, or that we pray less to him that is not named; as it may be in the same prayer, when a person begins at first, he names the Father,

and

and when he hath proceeded a little, he names the Son. Men ſhould then beware of thinking that there is a difference in the object they are praying to; or, as if they began to pray to one of the perſons, and now they are praying to another, as a diſtinct party; for it is ſtill the ſame God, who is the object of worſhip. We obſerve it, to teach you calmneſs, ſoberneſs, and compoſedneſs of frame in approaching to God; wherein people ſhould beware of curious toſſing in their mind and imagination what may be the object of their worſhip, and of ſuffering it to run in any curious itching way on the diſtinction of the perſons; but ſhould ſtay their mind upon one God in three perſons, and ſeek after no more. The *ſecond* is, How the Mediator is the object of our prayers, or may be prayed unto? And for clearing of this, we would propoſe theſe conſiderations: 1*ſt*, That it is a certain truth, that the perſon that is the Mediator is the object of our worſhip, and may be prayed unto, becauſe he is God, the ſecond perſon in the Godhead; and therefore, Acts vii. at the cloſe, a direct prayer is put up to him by Stephen, *Lord Jeſus*, ſaith he, *receive my ſpirit*. 2*dly*, We ſay this, That the adoration and worſhip that is given to the Mediator, is not of any diſtinct kind from that adoration and worſhip that is given to the Father and the Holy Ghoſt, but the ſame ſupreme divine worſhip; for he is the ſame God with the Father and Holy Ghoſt; and altho' he be Mediator, it derogates nothing from his Godhead; and the ſcripture ſpeaking of no divine worſhip but one, we are therefore not to conceive him to be worſhipped with leſs confidence, fear, or reverence than the other perſons of the trinity: For there is no ſuch worſhip in ſcripture, and to give him leſs, would derogate from the majeſty of Jeſus Chriſt, who is God equal with the Father and the Spirit: For, altho' as Mediator he be inferior to the Father, yet the perſon whom we worſhip, is God equal with the Father, and the Holy Ghoſt. 3*dly*, The worſhipping of Jeſus Chriſt Mediator, and the giving of him divine worſhip, is not the worſhipping of any other object, but of the ſame, to wit, God, who is made fleſh, and is manifeſted in our nature by the union of the ſecond perſon of the Godhead, with the human nature which he hath aſſumed and taken to him; upon which it follows, that Jeſus Chriſt muſt be the ſame object of worſhip, and that our worſhipping of him, is the worſhipping of God; and that our praying to him, is praying to God the Father, Son, and Spirit. And there is reaſon to take heed to this; becauſe, when we in prayer are ſpeaking to the Mediator, thoughts may come in, as if we were

were not so immediately and directly speaking to God, as when we name the Father. 4*thly*, Consider, that Christ Jesus being worshipped with this divine worship, as the one object of worship (for as we shewed, there cannot be two objects of divine worship) it will follow, that Christ Jesus, as God, is worshipped; for tho' it be the person that's Mediator and man that is worshipped, yet it is not the person as man but as God, that is worshipped; and the reason is clear, because it is not Christ Jesus as man, but as God that hath these properties of God, to be omniscient, omnipotent, infinite, supreme, adorable, &c. and therefore as upon the one hand, we say that Christ God died, and suffered, because he being God and man in one person, the person that was and is God died, and suffered, tho' the Godhead, did not suffer, neither can suffer; so upon the other hand, we say, that Christ-man is prayed unto, because he who is God-man is prayed unto as God; but tho' there be an union of the two natures in the Mediator's person, and tho' the properties of the one nature be sometimes attributed to the other, because of the strictness of the union, yet we must still keep the properties of each nature distinct, and in our worshipping and making application to him, consider him accordingly. As to be finite, agrees to his human nature, and is to be attributed to that; and to be infinite, agrees to his divine nature, and is to be attributed to him in respect of that. To clear it a little, (if it be possible for us to clear it) we must conceive in our worshipping of God, in the person of a Mediator, a *threefold* object of our worship; (for so divines use to distinguish, and we would hold close by them) 1. The *material* object, or the object which we worship, that is the person we pray to. 2. The *formal* object of our worship, or that which is the ground or account on which we worship that person. 3. The object of our *consideration*, in our worshipping of that person on that account; as for instance, 1*st*, The man Christ Jesus is the person whom we worship or pray unto; but 2*dly*, The formal object of our worship is Christ's Godhead, and we pray to him on that account; because he is the eternal, infinite, omnipotent, supreme, &c. in respect of his divine nature. 3*dly*, In our worshipping of this Mediator, on this account or ground, the mind may be induced to it, on consideration that the person whom we worship as God, is also the Mediator and man; and this proposes no new object of worship, but gives a motive to induce us to worship him, and warms the heart with love to him; as when we go to pray to him, the mind may consider him as one that died. Now so considered,

he is not the object of our worship; because it holds him forth as humbled, and suffering; yet our so considering him strengthens faith, to expect what we need from him, and it induces us to pray to him, and engages us to love him; even as the people of Israel, in praying to God, sometimes used that title, *our Redeemer, that brought us out of Egypt:* Yet the ground, and account on which they worshipped him, was his being the eternal, infinite, and omnipotent God; and the consideration of his works were but motives to induce them to worship him, and to strengthen their faith, in expecting what they stood in need of from him: So is it here; for if it were possible to conceive, that the Mediator that died were not God, we should not pray to him; for God is the alone object of divine worship; yet to consider that he is God, and yet died, is an inducement to us to pray to him, and it strengthens our faith to consider, that he is God, and also man, one that died, and hath also entered himself in this near relation to us.

For the 3*d*, (which will help to clear the former) that is, the form of such petitions as may be used, in petitioning the Mediator; we may insist the less upon it, if (as hath been said) we consider these things: 1. That there is but one object of worship. 2. That this one object of worship is God. 3. That in worshipping the Mediator, we do not divide that object of our worship. However, we shall speak a few words for clearing this matter, *first*, What form seems most allowable here; *secondly*, For clearing of somewhat, which we hinted at the other day, concerning one particular form of petition. *First* then, This is clear, that we may pray directly to the Mediator, by naming him, as Stephen does, Acts vii. at the close. *Secondly*, That the Mediator, when prayed to, may be considered as such by us; for there is a difference betwixt that which is considered by us, in the act of our worship, and that which is the object of that act; and (as we said) the motive that induces us to that act is the knowledge of him as Mediator. *Thirdly*, That he may be considered as Mediator and Redeemer, and have these names and titles; because they serve to strengthen our faith, and to warm our affections to him; even as when the people of Israel prayed to God, they remembred that he was their Redeemer and Deliverer, and had wrought so and so for them: And these were motives to induce them to pray, and served to strenghten their faith in praying to him; yet the grounds and reasons on which they worshipped him, were his own infinite glorious majesty. *Fourthly*, It is clear, that when the Mediator is prayed unto, something

something may be sought from him, that agrees to the office of the Mediator. For instance, He may be prayed unto, to take to him his government, and to exercise it, to give gifts unto men, to gather his own elect, to make his will effectual for the ingathering of them, *&c.* yet even then a difference should be put betwixt the object of our suit, and the matter we sue for, which belongs to him as Mediator. Yet as God, he is the object of our suit and prayer: This seems to be hinted at, Psal. xlv. when the Psalmist is speaking of the Son the Mediator, he says, *Gird thy sword upon thy thigh, ride prosperously; let the king's arrows be sharp in the hearts of his enemies;* which seem clearly to relate to Christ's executing his office as Mediator; yet look to the title he gives him, and the ground or account on which he puts up his prayer, it is the consideration of him as God; therefore, he says, *O thou most mighty!* a divine attribute pointing him out to be God; *and thy throne, O God,* saith he, *is from everlasting,* &c.

Now as for the 2*d* thing, If all this be granted, it may then be asked, why we seem not to be satisfied with that manner of expression, or form of petition, which we hinted at the other day, *Lord Jesus, make intercession for me, plead for me, with, or before, the Father.* Seeing we allow such a petition as this, *Lord Jesus, make me partaker of thy intercession,* and the like, as warrantable, when we put it up with reverence and faith, the same object of worship being invocated with them both. *Answer* 1. We say, that the use and improving of Christ's intercession, is not to be restricted to this manner of expression, or form of petition; and it was for this end we observed it: For it cannot be said, that then only we make use of Christ's intercession, when we use this form; and so it is not essential, nor necessary to the making use of Christ's intercession. This is the fault that is in it, as if there were no use of his intercession, but but when this form of petition is used; whereas we shewed, that it is mainly the exercise of faith, resting on his intercession, whereby it is improved; and so one may be using this form of words, and yet not be improving his intercession; and another may not use this form of words, and yet be improving it, when faith is exercised on it; and therefore, to improve his intercession, is rather by the exercise of faith to rest on it, than in any such form of words to pray to him; and that we should not think that Christ's intercession is made use of, when the Father is prayed unto, or when such a form of words is not used, but place it in the exercise of faith alone. 2. We say, if such a petition be well understood, it is not simply sinful or evil, if so

be our meaning in it amount to this much, Lord Jesus, let me be partaker of the benefits of thy intercession, even as we may pray, Lord Jesus, let me be partaker of the benefits of thy satisfaction; yet we say, it should be well understood and qualified: And a person in putting up such a petition should consider well, that he is not praying to any other object of worship but God, and that his meaning should be the same as if he were praying to the Father, and said, Father, let me be accepted through the intercession of the Son. And thus the one is an improving of Christ's intercession, as well as the other; for although the altering the nomination of the person may strengthen faith, yet it is never to be so understood, as if there were a different object in worship, or as if there were less use made of Christ's intercession, or the benefits thereof, in the one form than in the other. Yet, 3. We say there is often an aptness to miscarry in this form of petition; therefore ye should consider and examine, *1st*, If it doth not often flow from a wrong informed judgment within, and if it hath not a tendency in it, to obscure the nature of the unity of the object of our worship, and so it readily disposes us to favour this opinion, that praying to the Mediator is not the same that praying to God is, as if there were two distinct objects of worship. Or, *2dly*, Whether you be not apt to consider the person that is Mediator to be of less glory and majesty than the Father, and to consider the Father to be of less loving kindness and tenderness to sinners than the Son, and other things of that kind, which move people to put up such a suit in such a form, and makes it so difficult to keep the thoughts of one object of worship under such a form, than otherways it would be. Yet, 4. We say it may be used by, and accepted of God, from many that have not that distinctness and clearness in the distinguishing of their thoughts, in this mystery that is requisite, because there may be real faith under such a form of words, (tho' there be infirmity in the making use of Christ's intercession) and God respects that wherever it is. And under such a form there may be two things. 1. A soul-sensibleness, that the person hath no access to God, but through a Mediator. 2. A resting on the Mediator for acceptance; and where these two are, tho' the form be used, it may be accepted; and if faith be, though this form be not, it spoils not the person's acceptation; for no question, many of the people of God, both before Christ came, and some time after, had not that distinct knowledge of Christ's intercession, as now it is held forth; as Christ says to his disciples, John xvi. 24. *Hitherto*

ye

ye have aſked nothing in my name; and Cornelius mentioned, Acts x. and others, their prayers were accepted of God, though they reſted by faith on the Mediator in a more confuſed and dark way, and had not that diſtinctneſs in them, of making uſe of him, which was afterward more clearly. And therefore 5. and laſtly, Though we will not be peremptory in condemning ſuch a form altogether, yet we think it more ſafe to abſtain from any ſuch form of words, in the uſe of Chriſt's interceſſion, as may have in them any appearance of, or tendency to the dividing of the object of our worſhip, or the Mediator from his God-head, eſpecially in praying with, or for others, where it may ſtumble more than edify; and when it is uſed, it ſhould be very warily and well guarded, remembring always that the improving of Chriſt's interceſſion conſiſts more in faith's reſting on it, and in making addreſs to God through him, and according to the uſual manner of the ſcripture, than in any other thing whatſoever.

The 4*th* thing we propoſed to ſpeak to, was ſome *practical doubts* or *queſtions*, that may puzzle ſome Chriſtians, who, having obſerved what hath been ſpoken on this ſubject, may be ready to think, and ſay, that the improving of Chriſt's interceſſion is to them a greater myſtery than ever it was; many times they have prayed and minded it not, and when they do mind it, they are not diſtinct in their improving of it, and ſo they are never like to come to the knowledge of it. For *anſwer*, 1. Ye ſhould look to what is eſſential to the improvement of Chriſt's interceſſion, and make that ſure; and if ye aſk, what it is? it takes in theſe *four*, and where they are, his interceſſion is made uſe of, though there may be darkneſs in many other things. 1. That a perſon pray to God, and that he be called on and worſhipped. 2. That our addreſſes be not founded on any thing in ourſelves, but that there be a renouncing of our own righteouſneſs, as it was with Daniel, Chap. ix. 18. *We do not preſent our ſupplication unto thee, for our own righteouſneſs*, &c. 3. That there be a believing of our acceptation through Jeſus Chriſt, though there be a diſtance bewtixt God and us, yet there is a way through Chriſt to remove that diſtance, and obtain nearneſs to him. And 4. Upon that account to enter our ſuit, and to put up our prayers to God, diſclaiming our own righteouſneſs, pleading on the account of God's mercy, through Chriſt, as Daniel doth; *Not for our own righteouſneſs, but for thy mercies ſake, and for thy names ſake.* Now ſuppoſe that ſome ſouls ſhould not be able to anſwer ſeveral queſtions about the object of worſhip, and the improving of Chriſt's interceſſion;

interceſſion; yet if they call upon God, if they renounce their own righteouſneſs, not knowing any ground in themſelves to lean to, or to put up their ſuit on, and make uſe of Chriſt for the ground of their acceptance with God; and if it were aſked them, what gives you ground to expect a hearing of your prayers? they would anſwer, even the ſame that gives us ground to expect pardon of ſin; and we could never expect to obtain either without a Mediator; they are amongſt them who are improving Chriſt's interceſſion; and ſuch would ſilence other queſtions, if they be clear in this. We anſwer, that there may be a real uſe made of Chriſt's interceſſion; and it may be accounted ſo, where there is much darkneſs in the underſtanding of it; as appears by theſe inſtances, of Cornelius, Acts x. and of the diſciples, John xvi. who prayed not on the account of their own righteouſneſs, or of the covenant of works; (for they made confeſſion of their ſin) yet the Mediator, and his interceſſion were not ſo diſtinctly as ſuch, conſidered by them in their ſo doing, for they did not diſtinctly underſtand him; as Chriſt ſays, *Hitherto ye have aſked nothing in my name;* yet there was an actual reſting on him by faith, and their prayers were no doubt accepted of God, he not being ſo diſtinctly known to be the interceſſor as now he is; and therefore there is required a more diſtinct uſe of him now, and not a reſting on him indefinitely, but particularly and diſtinctly, he being clearly revealed now to be the Mediator. 3. We anſwer, that believers may ſometimes make uſe of Chriſt's interceſſion, in approaching to God by him, and yet themſelves not know diſtinctly that they are doing ſo; as we ſee in the diſciples, John xiv. 4. Chriſt ſays, *Whether I go ye know, and the way ye know;* and verſe 6. ſpeaking of coming to the Father by him; he ſays, *I am the way, the truth, and the life,* and yet, verſe 5. Thomas ſays, *Lord, we know not whither thou goeſt, and how can we know the way?* But the Lord replies to him, and ſays that *they have both known him and the way:* As alſo believers may ſometimes through want of clearneſs and diſtinctneſs, be at a loſs how to make uſe of Chriſt's interceſſion, or becauſe they want that meaſure of diſtinctneſs they deſire, think that they are doing nothing, as to the uſe of his interceſſion, and yet the work of God's Spirit, think that they are doing nothing, as to the uſe of his interceſſion, and yet the work of God's Spirit, though they know it not, may be leading them. For it is in this, as it is in the uſe of his ſatisfaction, a believer may be making uſe of Chriſt's ſatisfaction, and be juſtified by it, when he knows not that it is ſo, or poſſibly cannot

not well tell what it is to make uſe of it, which may quiet many riſings or reaſoning that may be in their minds about this matter. 4. We anſwer, that explicite thoughts of Chriſt's interceſſion are not always neceſſary, nor requiſite; as we are to deſign God's glory, as to the main end, in all our undertakings, ſo we are to pray in the name of Chriſt; but as it is not requiſite that there be always in every part of the action, an actual minding of God's glory; but that being laid as our principle, which we walk by, and the ſtrain of our walk and converſation, tending to that end, it is and will be accepted before God, although there be not in every thing we do explicite thoughts of his glory; ſo is it in our praying in Chriſt's name, and in improving of his interceſſion; there may be a virtual, though not an actual and explicite reſting on it. The ſoul having laid down that for a ground and principle, that it is not for any thing in me, that I do expect a hearing, but it is through Chriſt, and all the confidence that I have to be heard, it is through him. 5. We anſwer, that a poor ſoul, that knows not well what to do in this caſe, ſhould eye God's promiſe, to be guided in the uſe of Chriſt's interceſſion without anxiety; as it is, John xvi. 26. *In that day ye ſhall aſk in my name.* As if he had ſaid, it hath been your fault, that ye have not hitherto prayed in my name, at leaſt with that diſtinctneſs that ye ought; but I give you my word for it, *ye ſhall pray in my name.* And when through confuſion, we are ready to faint, we ſhould eye this promiſe, to be guided in the uſe of his interceſſion. 6. We ſhould learn rather to obſerve in our worſhipping of God, that which is practical, and ſerves to bring us under an awe and reverence of the majeſty of God, than give ourſelves to that which doth indiſpoſe and diſquiet us. And I ſhall cloſe all with this, that we ſhould even admire, how ſouls are carried and brought to heaven, or that we ſhould be ſuffered to pray, and that God breaks not out upon us, and we ſhould ſtudy to be deeply humbled for our ignorance of God, and of Chriſt, and account ourſelves to be highly indebted to him for teaching us to make a right uſe of him, ſeeing we are ſo ready to miſcarry, even when we deſire, and endeavour to make uſe of him.

SER-

SERMON LXXII.

ISAIAH LIII. *Verse* 12.

Verse 12.—*And he made intercession for the transgressors.*

THE greatest privileges that we have by the gospel, do often hold forth the greatest aggravations of those sins, that are committed against so great and excellent privileges. Now the Lord's giving us a Mediator, and making this one part of his mediation, to wit, to make intercession for transgressors, or sinners, is certainly one of the great privileges of the gospel; and therefore, we had need to fear, lest by our abusing, and not improving aright this privilege, it prove an aggravation of our guilt. And this is the last thing that we shall speak to, from these words; that seeing our Lord Jesus is invested with this office, to be an intercessor, then it must be a ground of expostulation with and reproof of those, who shall be found slighters of his intercession; for, if it be a mercy that we have it, and if many advantages be received by it, then it must be a grievous sin, a matter of just complaint, and great shame, that sinners should have such an Advocate and intercessor provided for them, to take and plead their cause so freely, and to manage it so wisely as he doth, and yet to slight him, and not put that trust in him, as to commit their cause to him.

In prosecuting of this *Use*, we shall 1. shew, that there is such a sin, as not improving of Christ's intercession, and how it is fallen into. 2. The causes of it, or whence it comes, that people so much mistake this part of Christ's office. 3. The great inconveniences that follow on it, and the great prejudices that are sustained by it. 4. We shall hint at some symptoms and evidences, where this sin is. And, 5. Speak a word to the remedies thereof.

For the *first*, that there is such a sin, it may be clear from a few considerations, that may be obvious to every one of us. 1. It may be clear from the effect. What is the cause that so many speed so little in prayer, that they pray, and yet have not a hearing, so that in the day of judgment, it will be found that many prayed, and that their prayers were thrown back, as dung upon their faces, *They sought to enter, and were not able*, as it is, Luke xiii. And this will be found to be the reason of

of it, that they went to God, but took no notice of him, who is *the way, the truth, and the life*; for where Christ's intercession is improved, there is an effect following; for God hath laid it down for a solid ground, that *whosoever believeth in him shall not perish, and whatsoever ye ask in my name, it shall be granted*; and therefore, where there are many petitions put up to God, and no answer at all, there is sure a default in peoples making use of Christ; for God is faithful, and will perform his promise. 2. And more particularly, all the members of the visible church may be reduced to these *three* ranks, and we shall find a defect, as to the making use of Christ's intercession in them all, though not of the same degree, or rather of the same kind. 1*st*, Either they are prophane, and have not so much as a form of religion, and such do slight Christ, and his intercession altogether. Or 2*dly*, They are hypocrites, that make a fashion of prayer, but come not to God by him, but go the nearest way forward, and put up their suits upon the account of their own righteousness; as they ground their justification on it, and not on Christ's satisfaction. Or 3*dly*, They are such as have something of God in them, and so are believers; and even in such there is often a great defect, as to this; as Christ saith to the disciples, John xvii. 24. *Hitherto ye have asked nothing in my name*; he doth not charge them meerly for not praying; he grants that, *but ye have not asked in my name*, that is, ye have not made use of my intercession, as ye should have done; although there be not such a defect in them, as there is in the former two sorts, yet they are guilty of shortcomings, and not improving of Christ's intercession, as they should. And therefore. 3. It will be more clear, if we consider the particular cases incident to believers, wherein we shall find, that but very seldom Christ's intercession is improved in any of them. As 1*st*, if the believer hath liberty in prayer, he is ready to be satisfied, and to conclude that he cannot but be heard, because he hath liberty; there is not therefore so just regard had to Christ's intercession; and it is often more difficult to prevent this sin, when liberty is enjoyed, than when it is wanting; because, though liberty be good and desirable in itself, yet through our corruption and pride, it is often abused; even as when Christians attain to some good measure of holiness, it is in some respect more difficult to rest upon Christ's intercession, when we have liberty in prayer, than when we are in bonds, and under restraint. 2. Upon the other hand, if we look to a believer when he is straitned, and it goes not well with him in prayer; there is then ordinarily a great defect

in making uſe of Chriſt's interceſſion, as if it could not in that caſe avail us; and upon this follows anxiety and fretting, and the believer is ready to conclude, he ſhall be nothing the better for prayer, and that it is better not to pray than to pray ſo; whereas an eye to Chriſt's interceſſion would give the mind ſome quietneſs. 3. If there be an ill and very neceſſitous caſe, or if there be accuſations, and ſome commotion, diſcompoſure and diſquiet in the ſpirit, there is too often little reſpect to Chriſt; if quietneſs and calmneſs be, there is alſo hazard of ſitting down on that, and we are too apt to forget that we hold it of him; and indeed it will be found difficult, when we have, or want theſe, in either the one caſe or the other to be making right uſe of his interceſſion.

Secondly, The cauſes of this ſin, and whence it comes to paſs, that people ſlight the uſe of Chriſt's interceſſion. 1. There is a great difficulty in it. 2. There is in us a natural averſeneſs to, and enmity againſt it. 3. There is a readineſs to pitch on ſomething elſe, and to miſtake and overlook this. Now let all theſe *three* be put together, and we ſhall ſee the reaſon and way, how people fall into this fault.

1. I ſay there is a difficulty in the thing, it being one of the moſt purely ſpiritual ſublime and ſelf-denying things in all the goſpel, and one of the greateſt exerciſes of faith; and we know that all ſuch things have to our nature a great difficulty. 1. It is a difficulty to bring a man to be but formal in religion. 2. There is a difficulty, when he is made formal to make him ſerious, even in a legal manner, and to be any thing affected with the exerciſe of repentance, and of other duties, ſo that he be not groſly diſſembling. 3. When he is made thus ſerious, it is a difficulty to bring him from reſting on that ſeriouſneſs; and to prevent him from depending on theſe duties, which he hath performed. And therefore when the Lord hath once brought his diſciples to pray, and to be ſincerely engaged therein, he trains them on to pray in his name, and ſo to have their prayers rightly qualified.

2. If we conſider our nature, we ſhall find that there is an averſeneſs and backwardneſs therein to it, as there is averſeneſs in us, to all things that tend to the making us deny ourſelves, and lay the weight of every thing on Chriſt; this thwarts our pride, and goes not well down with us. Of ſuch a nature is this; for our need of Chriſt's interceſſion implies, that we of ourſelves are at a diſtance from God, that we have broken covenant, and are not to be truſted without a Mediator, and there is in our nature a ſecret ſort of diſdain of this, we cannot

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naturally endure it. Hence, Rom. x. it is said of the Jews, that being ignorant of God's righteousness, that they did not submit nor stoop to the same, but sought to establish their own righteousness.

3. There is a readiness to acknowledge almost any other sin, rather than this; and therefore people may be longer under it than under many other sins, and yet not accuse themselves for it, though they may for lying, swearing, sabbath-breaking, and the like, but they sleep more securely in this sin than in most others; it is a sin easily fallen into, and a sin not easily recovered from, or parted with, because it is a gospel-sin, that the light of nature reacheth not, and that the conscience doth not so easily convince of. It is against nature's light to neglect prayer, or to take God's name in vain, but this runs in the channel of the gospel, to pray in the name of Christ, and to make all our address to God through him. The sinful neglect thereof cannot be discovered, but by gospel-light, and we find by experience, that many will be convinced of, and have accusations of gross sins, who yet will have not to accuse themselves for the neglect of this duty; even as it is easier to convince people of a breach of the law, than of not believing in Christ; many will grant that ignorance of God is a sin, and that irreverence, and wandering in prayer are sins, who yet will stand and stick at this, and cannot be convinced, but that they still believe in Christ, and make use of his intercession.

For the *third*, to wit, the inconveniences and prejudices of this evil, they are very many. We shall only hint at them, for they are directly opposite to the good that is received by the improving of Christ's intercession. 1*st*, It makes many prayers to be fruitless and to no purpose, though people should weary themselves in prayer, yet it is all lost labour, and the Lord will say, as it is, Isaiah i. *When ye make many prayers, yet I will not hear*, if Christ's intercession be neglected; whereas but one word put up in Christ's name hath a gracious hearing. 2*dly*, It makes many prayers, and other duties to be lifeless; no duties goes well with people, neither can it when Christ is slighted, seeing it is by faith in him, that we have life derived to us, whereby we are made lively in every thing. 3*dly*, It hath much anxiety following on it, to be praying, and to have no expectation of a hearing; for if we look no further than to something in ourselves, it is but a poor foundation of quietness and peace. 4. It hath this prejudice, that it inures, habituates and accustoms us to a low esteem of Christ, and makes us want many sweet experiences that we migh have of his useful-

neſs and worth, and it entertains a diſreſpect of Chriſt, whereas the uſing of his interceſſion keeps up an eſteem of him, and makes the thoughts of him refreſhing, and it is very well with the ſoul while he is eſteemed of, but it is impoſſible it can be well when he is not in requeſt.

Now, ye may eaſily gather what all this aims at, even that ye may not ſatisfy yourſelves with the form of duty, but that ye may look that it be rightly diſcharged, ſo as Chriſt in his offices, and particularly in his prieſtly office, and more particularly in this part of it, be made uſe of. It may be, there are ſome here that have been called Chriſtians theſe 20, 30, or 40 years. But I would inquire of you, what uſe have ye made all the while of Chriſt's interceſſion? The neglect of this is a ſin againſt mercy, a ſin againſt your own ſouls, and the cauſe of many other ſins: Therefore take it among others reproofs, that not only ye have neglected prayer, lived in ignorance, and taken his name in vain, but ye have alſo long profeſſed faith in Chriſt, and yet have not made uſe of Chriſt's interceſſion; this will be amongſt your ſaddeſt accuſations when ye come to ſickneſs, and to your death-beds, and ye will have it heavily charged on you, that there hath been great ſlighting, and ignorance of Chriſt, even when ye thought that ye were praying to him.

In the 4*th* place, To clear it yet further, we ſhall 1*ſt*, Hint at ſome ſymptoms or evidences of neglecting of Chriſt's interceſſion. 2*dly*, At ſome characters of a perſon that is making uſe of Chriſt's interceſſion aright. 3*dly*, At ſome directions that may help to the ſuitable performance of this duty, and, 4*thly*, At ſome motives, and encouragements to it.

Firſt, For the ſymptoms or evidences of diſowning, and ſlighting of Chriſt's interceſſion. 1*ſt*, This is one, when there is little walking under the impreſſion of the need of his ſacrifice, when people walk without due conviction of the diſtance that is betwixt God and them; for Chriſt's interceſſion flows from his ſatisfaction, and the improving of his ſatisfaction flows from the conviction of our natural diſtance from God, when people are not ſenſible of their enmity, and of their vileneſs, and ſee not their need of waſhing, when they have a whole heart, and little exerciſe of repentance, and of ſelf-loathing, it is a great evidence, that there is little or no uſe made of Chriſt's interceſſion. The 2*d* ſymptom is deep ſecurity, and much ſelf-confidence. Where theſe are, Chriſt's interceſſion is little, or not at all made uſe of, when a ſoul makes no queſtion of, nor hath any doubt about its own peace, or about its praying, or having a hearing. This is indeed ſelf-confidence, and does flow from the

the former, to wit, ignorance of our distance from God; which is clear both from experience, and from scripture. They that make least use of Christ's intercession, and have most carnal confidence, seldom condemn themselves: Thus the Pharisee stands, Luke xviii. and prays, saying, *Lord, I thank thee*, &c. The greatest part of most peoples prayers is this thanksgiving on carnal grounds, whereas the poor publican dare not come near; but when the Pharisee comes boldly forward, he *stands afar off*, and says, *Lord, be merciful to me a sinner;* who, as if he had said, hath a respect to the covenant of grace, and so to the improving of Christ's intercession. It is certainly an ill sign when people go with confidence to their prayers, and rise up from them without all fear of being denied, and said nay. A 3*d* symptom of not making use of Christ's intercession, is, when people have too much anxiety, which is a fault that a believer may fall into, when he hath no ground from himself to propose to God why he should hear him, and when he cannot answer his own accusations, and is therefore discouraged; which says, that he trusts not much to Christ, and to his intercession. A 4*th* symptom is, when duties of worship become burdensome, when it wearieth people to pray, to sanctify the Lord's day, &*c.* when these are cumbersome to them; the reason whereof is, because they take the burden wholly, or mostly on themselves, and lay it not on Christ; whereas, were he rightly made use of, it would be found to be a truth, that *his yoke is easy, and his burden light*, as himself saith, Matth. xi. 30. A 5*th* symptom is, when people are not thankful for any mercy they receive, and are not wondering, how it comes that they have such mercies as they have, when they think little of their daily bread, of ordinances, of access to God in prayer, &*c.* Souls that are improving Christ's intercession think much of any mercy, because the least mercy is quite without the reach of the merit of ought they can do, and must come to them by the mediation of another.

As to the 2*d*, to wit, the characters or evidences of a person making use of Christ's intercession. The *first* may be this, a constant using of Christ's satisfaction, when the soul is never quiet, but when it hath a respect to it, when it doth always either implicitly or more expressly use his intercession, and leaves the stress of duties and mercies upon him; hence a soul will be under thorough conviction of its enmity, and very eager in its desire after peace, and will have expectation of obtaining it through him. A *second* evidence is, when people in their approaches to God, have faith and fear going together; anxiety and

and fear without faith are not good, and self-confidence without fear is as ill; but when faith and fear go together, they are good. Fear that arises from the impression of our own unworthiness, and discovered distance, and faith from the discovery of Christ's fullness, keeping the mind in peace, looking over its own unworthiness to his worthiness, like that spoken of Noah, Heb. xi. *By faith, Noah moved with fear, prepared an ark:* Presumption will not admit of fear; and therefore, when the hypocrite's hope fails him, he turns anxious; because the ground that he depends on is shaken: Neither is that which is supposed to be faith, good, without fear, for it turns to security; but fear is good, having confidence mixed with it; for it says, that there is a trusting to somewhat else, rather than any thing that is in the soul. *Thirdly*, They that make a right use of Christ's intercession, betake themselves to it, when in a manner they have given over, and been formerly hopeless, like those spoken of, Psal. cvii. *Then they cry in their distress*, &c. many have confidence, because they were never disturbed nor shaken, and have attained to quietness this way, even as it is in the matter of making peace with God, many will profess that they always had it, even from their youth up, they never doubted of it, which speaks its unsoundness; but it is a solid evidence of faith, when the soul hath once been alarmed and shaken; and this gives it confidence, that Christ hath satisfied, and makes intercession, and they betake themselves to that. *Fourthly*, Where Christ's intercession is improved and made use of, it will be ground of rejoicing, and comfort to think on it, when souls themselves can do little, being bound up, and under bonds; yet they cheer themselves, and bless God, that they know that they have an Advocate. I apprehend there are many to whom it was never refreshing, nor matter of gladness, that he is an Advocate; or that he stands in such a relation to plead for sinners, surely such have not made use of him. A *fifth* evidence is this, When any thing is attained, the improving of Christ's intercession makes persons thankful and humble, if the soul have liberty, it is not puffed up with it, because it considers, that it is a mercy come through Christ's intercession, it hath received it, and therefore should not boast; it is not of its own procurement, but it is obliged to free grace for it. *Sixthly*, The soul that is improving Christ's intercession, when it obtains not, it gives not over, but continues adhering to him and waiting for attaining of that which he is seeking; the case of such a person is never quite desperate: because, tho' he obtain not to day, he knows it is possible to attain

tain it at another time. *Seventhly*, It is a difficulty to the believer, to have Christ's intercession rightly depended on, and made use of when he prays; this is as great a difficulty to him, as to be furnished with words, and greater. As it is one part of his concern in prayer, to have words, affection, and reverence, so likewise it is another part of his concern to have his prayer accepted thro' Christ's intercession. It is here as in justification; its one part of his exercise to do duty, and another part of his exercise not to depend on it, but betake himself to Christ's righteousness only, for his acceptation; but other persons that make not use of Christ's intercession, if they have words, and any appearance of affection, they think all is well enough; but it is a believer's exercise, to see that his mind miscarry not on his dependance on Christ. *Eightly*, Souls that are improving Christ's intercession, their confidence is not up or down, according to their liberty, words or reasons which they attain to in prayer, but they are pleased or displeased, according as they have committed what they seek to Christ. Hence a word or look will sometimes quiet the soul, when at another time many hours prayer will not do it. For this is sure, so long as we rest on ourselves, the soul has never true peace; and that which makes us depend on Christ, is the exercise of faith, and not liberty, nor the multitude of words; at another time a believer will rise from prayer, and not seriously look, whether Christ hath been depended on, or not, but is quiet, because he hath prayed; whereas, when Christ's intercession is improved, he is satisfied on that ground, that it is God that is prayed to, through Christ; it is that which gives him ground of confident to expect an answer, and on that his soul rests, when he hath done praying. And therefore we would commend this to you, in the place of many questions that might be moved from what ye have heard, even to carry a distinct answer in your bosom to these *two* things, whether when ye are going to pray, or when ye have done with prayer, 1. To whom are ye to pray, or have ye been praying to? Was it the great God, that one God, the maker of all things, who ought alone to be worshipped, that being properly and formally the object of your worship, and particularly of this your prayer. 2. Upon what ground do ye venture to put up a suit to this great God, and what is it that gives you confidence to expect an answer? It is not for any righteousness or worth in yourselves, or in your prayers, but for Jesus Christ, for his satisfaction and intercession's sake. When we can give a distinct answer from our conscience, in reference to these *two*, tho' there be no such distinct-

distinctness in other things, to wit, that it is God ye pray to, and that ye expect a hearing on Christ's account, it is right.

For the *third* thing, What is it that will help us to make use of Christ's intercession? *First*, consider that it is our duty. Souls often mind not, that God hath not simply bid them pray, but commanded them to pray in the name of Christ; he hath not bid you simply approach to him, but to approach to him in and by Christ. This should be remembred, else we forget the half of our duty, to wit, the manner how we should come to God, which is *a* main, if not *the* main part of it. *Secondly*, We should remember, and think upon our condition by nature, that upon the one side, God is a consuming fire, and we on the other, like dry stubble, and that there is no approaching to him, without a Mediator. There were the less hazard of going wrong, if people were walking under the suitable impression of their sinfulness and misery by nature; the want whereof makes too much forwardness, in approaching to God without Christ. Therefore we commend to you all, and especially when ye go to prayer, to endeavour to be under deep impressions of your own sinfulness and baseness; as we see it was with Abraham, Gen. xviii. *Behold, now I have taken on me to speak to the Lord, who am dust and ashes. Thirdly*, Remember the promise of God's hearing you thro' Christ, and his promise of leading you in all necessary truth, and always perform duty in this manner. Mind, I say, *1st*, The promise of hearing, that it is not a promise to hear simply in what we pray for, but in what we pray for with other requisite qualifications of prayer, and with this in particular, that it be in Christ's name; hence is, *asking in his name*, so often mentioned, John xiv. 13, 14. and xvi. 23, 24, 26. To remember that there is a promise of hearing, draws a soul to pray to God, and to consider that the promise is made to praying thus qualified, to wit, that it be in Christ's name, it binds the soul to this method; because otherwise it forfeits the promise, if it observe not the due qualification. I fear there are too many, who look on the promise as absolute. It is true, tho' there are absolute promises in the covenant, yet there are other promises that have qualifications and conditions, whereof this concerning hearing of prayer is one, and we are to expect the performance of the promise, when we seek after the qualification and condition. *2dly*, Remember Christ's promise whereby as he hath engaged, to lead us in all necessary truth; so he has required us, to put up your prayers in his name, John xvi. 24, *In that day ye shall ask in my name*, &c. To consider aright of this promise, gives

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some ground of confidence to attain the performance of it, and keeps the soul in dependance on him, and makes it to be easy in the duty of improving Christ's intercession; and this is a main part of religion. Learn therefore to put these things together. 1. Think it a mercy that ye have a warrant and leave to pray. 2. That ye have a promise to be heard. 3. That ye have a Mediator to interceed for you. 4. That a promise is given you to learn how to make use of him, and that though the use of his intercession be difficult, and many do mistake it, yet by the eyeing of the promise, ye may attain to the right use thereof; ye should by all means eye the promise, that ye be not mistaken; it may be there is a look now and then to liberty, and it is good in itself, but there may be a defect here; that ye look not to Christ to be helped, to pray with liberty, and to be guided to pray in his name, so as to lay the stress of your being heard on his intercession.

4thly, When there hath been an eyeing of the promise, not only for the thing we seek, but also to be guided in the seeking of it, ye should be often taking a review of yourselves in, and after prayer, whether ye be indeed praying, and have prayed in Christ's name, that when the soul looks back, and sees that it hath much neglected Christ, it may observe itself in this evil, and disclaim it, and settle itself on a right foundation. In a word, there should be looking well on the one side, that Jesus Christ be the foundation we build on, and on the other side, that when we eye Christ, and build on him, we be not afraid to venture ourselves on him. For into one of these extremes we readily run, either to trust to some other thing else rather than Christ, or, if we see no thing else to trust to, and be necessitated to eye him, we distrust him, and are loath to trust to him.

5thly, And lastly, if we consider well, we shall see good ground, *1st*, to press, *2d*. to encourage us to this way, not to be doing duty only, as men under the law, but as Christians, men under the gospel, with respect to Christ's satisfaction and intercession. And *First*, For pressing it, consider that there is a necessity of it in reference to as many prayers as are accepted of God. If it be necessary to have a hearing. It is necessaray to pray in Christ's name. It may be many think it to be but an indifferent thing, that we have been pressing, all the while that we have been speaking of Christ's intercession; but indeed it is of more moment, that our pressing you to any external duty of prayer; for the external duty of prayer, though it must needs be performed, is yet but the carcase; this is the soul and life of prayer, and therefore let me exhort and beseech

you, never to satisfy yourselves with a legal performance of the most spiritual duties in themselves, except ye attain to a Christian way of them; that is, that they be done in Christ's strength, that ye rest on him, for the acceptance of them; it is as necessary to worship God in and by the Mediator, as it is to worship the only true God, and not to worship a false or strange God. I make no question but most part of the hearers of the gospel do destroy themselves here, by resting on their legal performances, and not making use of Christ. *Secondly*, For your encouragement, consider that it is most advantageous and profitable. These words in the promise are broad and full, *Whatsoever ye ask in my name, I will do it;* and the promise is frequently repeated in those forecited chapters of John; O! What calmness, tranquillity, peace, and victory over anxiety, what patience in waiting, whether when in bonds or liberty, do flow from the exercising of faith on this ground, to wit, that we have an advocate in heaven with the Father! Further consider the great ground of confidence that hath been given us, that we shall speed in this way, which would stir us up, and encourage us to it, which will manifestly appear, if we join these *two* together. 1. That this blessed advocate is our brother, that he was made like unto us in all things except sin, that he is a fellow-feeling High-priest, that is touched with our infirmities, that he refuseth to grant no suits of his people, that are for his glory, and their good; that he saves all to the uttermost that come unto God by him; none could ever say, that he refused to take their cause in hand, when they indeed committed it to him, it cannot but be successful; for as he is man, so he is God, and he is heard always: This blessed Mediator (as I just now said) refuseth the suit of none, and no suit is refused him. And now, what can we say more to you, for your encouragement to make use of him? It is no stranger that we have to go to; and there is good ground of confidence, that when we go, we shall succeed; therefore let him be resorted unto more and more, and bless God heartily, that he hath given such an High-priest unto sinners, *Who is able to save to the uttermost, all that come unto God through him.* To this God, who can effectually teach us to make use of the Mediator every way, and particularly in his intercession, suitably and successfully; and, *who is able to do exceeding abundantly above all we ask or think, according to the power that worketh in us, be glory in the church by Christ Jesus, throughout all ages, world without end.* Amen.

FINIS.

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William Campbell, Do.
Daniel Cameron, Do.
John M'Innes, Do,
Daniel Swanſton, thread twiſt.
John Girvan, pewterer
John Smith, Do.
Matthew Maxwell, Do.
James Millar, white iron ſmith
John Livingſton
Robert M'Nee, manufacturer
John M'Arthur, Do.
David Wilſon, Do.
John Sim, Do.
William M'Kearick, Do.
Daniel Aitken, white iron ſm.
Hugh M'Dougald, Do.
John Harkneſs, Do.
Shilton Coventry, pewterer
Robert Allan, brewer
Robert Fullerton, Do
John Chalmers, rope ſpinner
John Reſton, Do.
Peter Buchanan, Do.
James Gudee, Do.
Moſes Winnow, Do.
John M'Auſlan, Do.
Walter Andrew, Do.
James Shearer, ſhoemaker
Alex. M'Laren, Do.
James Bryce, Do.
William Little, Do. 2 copies
John Moriſon, ſhoemaker
Daniel Johnſton, taylor
John Findlay, founder
John Hard e. Do.
James Farrier, Do.
James Miller, Do.
John Turnbull, ſmith
Francis Smith, Do. 2 copies
Alex. Milu, Do.
Alex. Dick, Do.
Mr. Robert Shedan, foreſman
William Cameron, ſmith
John Muir, Do.
Robert Selkirk, Do.
Thomas Keiſe, Do.
Henry Blackie, Do.
William Falconer, Do.
William Faulds, Do.
John M'Donald, foreſman
William Wilſon, ſpinner
William Erſkine, Do.
Elizabeth Yuil, Do,
John Knox, changekeeper
Peter M'Gill, rope ſpinner
David Irvine, wright, 29 cop.
Mr. Reid
Robert Dalziel, ſmith
James Carſwell, Do.
James Murray, ſhoemaker
William M'Lemont, Do.

SUBSCRIBERS NAMES.

William Scott, ſhoemaker
Daniel Black, Do.
Robert M'Lemont, Do.
John Reſton, wright
Charles Mnis, Do.
Peter Whyte, Do.
James Buchanan, changekeep.
Townhead.
John Ronald, changekeeper
David Doeg, Do.
John Sloſs, Do.
James M'Kean, Do.
John Wotherſpoon, Do.
Alex. M'Neil
James Mitchell
James Syme
William Harvie
Saltmarket.
William Murdoch
William Scott
John M'Grigor
James Buchanan
David Baird
Thomas Black
Adam Dove
James Fairlie
Duncan M'Innis
Angus M'Lean
John Campbell
John M'Leod
Peter M'Donald
Thomas Aliſon, 7 copies
James Rankin
William Brown
James Lows
Mr. Laird
James Stevendale
Duncan M'Grigor
Arch. Crawford
Elizabeth Auld
James Moriſon
Margaret Wilſon
Agnes Jackſon
James Brown
Robert Ruſſel
John Skeen
Warnard Begarnay
John M'Kay
Andrew Sellars
Andrew Reddy
Donald M'Innis
John Craig
James Crookſhanks
Andrew Ruſſel
Alex. M'Allum
William Anderſon
Matthew Chiſm
Walter Brock
Robert Sanallie
Thomas Maſſy
John Buchanan, ſawyer
James Henderſon, Do.
John Carſe
James Morton
New Town.
John Swanſton
George Donald
William Forſyth
James Scott,
Andrew M'Farlane
Robert Young
Angus M'Donald
Thomas Rois, gardner
Laurence Meſſar, ſhoemaker
Adam Willie, grocer
Peter Tight, warper
James Johnſton, ſmith
John Sinclair, inkle weaver
Zecharias M'Allum
Will. Robertſon, callenderman
William Waddel, Do.
John Maxman, Do.
John M'Lellan
John Davidſon
Peter Currith
Peter Gardner, ſmith
Mr Drummond, changekeeper
William Anderſon, weaver
John M'Farlane, ſpinner
John Blair, Do.
John Fergusſon, foreſman
Robert Strang, white iron ſm.
John Malice, merchant
William Anderſon, weaver
Peter M'Farlane, ſpirit dealer
Richard Provan, warper
John Adgie, weaver
James Marſhall, ſhoemaker
Daniel M'Grigor, grocer
John Galbraith, Do.
Peter Ure, ſhoemaker
George Blechie, changekeeper
Arch. Buchanan, wright
John M'Inzie, Do.
John Reid, ſen. nailer
John Reid, jun. Do.
William Paul, Do.
Andrew M'Luckie, Do.
John Mnir, Do.
James Muir, Do.
Alex. Moriſon, Do,
Robert Farms, Do.
John Fivie, Do.
Daniel M'Intoth
John Duff, changekeeper
John Weemans, potter
William Dryſdale
James Beetan, potter
Allan M'Lean, Do.
John Buckles, Do.
William Mackie, Do,
John Mitchell, Do.
Henry Wilhat, Do.
John Graham
John Anſon
John Addie, foreſm, cottonw.
Alex. Hunter, ſpinner
John M'Watters, Do.
Daniel M'Farlane, Do.
James Welſh, Do.
Peter Moriſon, Do.
John Monteith, Do.
David M'Arthur, foreſman
Alex. M'Donald, cottonſpin.
Robert Riſk, Do.
Daniel M'Allum, Do.
William Dobbie, Do.
Robert Yuill
Janet Lyon
James Gray, weaver
James M'Kinlay, gardner
William Wallace
Robert Gooden, weaver
Drygate.
John Dobbie, weaver
Marion Wright
William M'Donald, grocer
John Bryce, weaver
Robert Gibſon, grocer
Andrew Hood, weaver
Alex. Wright, Do.
James Craig, Do.
James Lawder, Do.
Alex. Harvie, Do.
Alex. Gow, Do.
John Clark, ſpinner
James Gilmour, weaver
John Robertſon, Do.
David M'Millan, Do.
Thomas Cowan, Do.
Alex. M'Adam, Do.
John Ewing, Do.
William Shanks, grocer
James Jack, weaver
William M'Queen, Do.
John Walker, Do.
John Campbell, Do.
Robert M'Donald, Do.
Malcom Robertſon, Do.
George Hutchiſon, Do.
John M'Laren, Do.
Walter Wilſon, Do.
Townhead.
Peter Ferguſon, weaver
John Moffat, Do.
Thomas Young, Do.
Robert Campbell, gardner
Oliver Stewart, weaver
William Chambers, Do.
John Mair, Do.
John Alexander, Do.
Adam Nicol, Do,
Walter Wilſon
Robert Niven
Robert Johnſton
James Black, hoſier
Peter M Lanachan, ſmith
Edward Main, weaver
John Aitken, Do.
Alex. M'Millan, Do.
James Mitchell, Do.
John Irvine, wright
David Liddle, weaver
John Bowie, Do.
James Ritchie, Do.
William Mitchell, Do,
James Caldwell, Do.
George Lindſay, Do.
Andrew Ritchie, Do.
Thomas Henderſon, Do,
Alex. Barr, Do.
James Stobo, Do.
Arch. Graham, Do.
William Young, Do.
Cornelius Brown, Do.
Cannon-ſtreet.
William Findlay, hoſier
William Gray, weaver
George Buchanan, ſhoemaker
Duncan Adgie, weaver
Robert Graham
Thomas Leitch, ſpinner
Duncan M'Farlane, Do.
Andrew Sutherland, Do.
James Cheſnut, Do.
Margaret Dougal, Do.
David Guill, Do.
Thomas Morton
James M'Nabb, weaver
John Young, Do.
John Gemmil, Do.
Mr. Arch. Brown
High-ſtreet,
Robert Findlay, ſhoemaker
John Young, taylor
John Leckie, changekeeper
William Neilſon, Do.
John Breechan, pipemaker
John Lees, upholſterer
Mr. M'Alpine, taylor
Thomas Lees, ſhoemaker
John Gray, taylor
George Johnſton, reedmaker
Thomas Wilſon, barber
William Watſon, weaver
John M'Allum, typemaker
Charles M'Arthur, Do.
Daniel M'Neil, do.
Duncan Auchnle, Do.
Kenneth M'Inzie, Do.

Subscribers Names.

Alex. Govan, weaver
Thomas Smith, wright
Robert Stevenſon, Do.
John Hood, Do.
George Anderitoun, Do.
Robert Gibſon, Do.
James M'Dowall, Do.
John Brown, Do.
Joſeph Adam, Do.
James Currie, Do.
John Irvine, Do.
James Rae, Do.
Walter Winning, Do.
William Duncan, Do.
Alex. Robertſon, Do.
Alex. Campbell, Do.
James Broom. Do.
Rober Clark, Do.
John Henderſon, Do.
William Greig, Do.
James Shillan, Do.
Alex. Watſon, lath ſpliter
Thomas Gibſon, Do.
Thomas Steven, Do.
Thomas Gileſpy, inn-keeper
John Gledrie, ſpinner
James Smith
Robert Parker
James Yool
John Martin
Margaret M'George
New Vennel.
John Moriſon, thread twiner
Arch. Duncan, weaver
James Rowand, Do.
William Harvie, ſhoemaker
Robert Colquhouu, weaver
Robert Colquhoun, jun. Do.
James Corbet, Do.
Dugald M'Alpine, Do.
John M'Farlane, Do.
John Crawfurd, weaver
James More, hoſier
Mary Ure
John Barclay, weaver
Peter Hutton, Do.
Bryce Blair, grocer
Thomas Ratcliff
Robert Jack
Ninian Jack
Donald M'Leod
James Bull, hoſier
Hugh Morton, grocer
Charles Stewart, wool comber
William Irvine, barber
Thomas Wallace, carpet wea.
George Waddel, ſhoemaker
Iſaac Johnſon
Allan Clement
James Maſon, change keeper
Thomas Forker
James Minzie, change keeper
Robert Lindſay, weaver
Mrs. Barr, ſhopkeeper
John M'Gibbon, inckle weaver
David Graham
Margaret Graham
Shuttle ſtreet.
William Smith, inkle weaver
James Maſon, Do.
Alex. Riddell, Do.
George Graham, Do.
Peter M'Arthur, Do.
Joſeph Harriſon, Do.
John Hill, Do.
James Curr, Do.
James Rodger, Do.
Helen Anderſon
Mrs. Laird
Jean Anderſon
Jean M'Adam
Jean Miller

CALTOUN.

Ebenezer Imraw, ſhoem. 12 c.
John Young, Do.
Andrew M'Farlane, Do.
William Henderſon, Do.
John Keden, Do.
Alex. Begs, Do.
John Thomſon, ſmith
John Chriſtie, wright
John Calderhead, maſon
Thomas M'Lae, ſhoemaker
Matthew M'Lae, nailer
John Stewart, ſhoemaker
James Dempſter, Do.
David Hutchiſon
William Maſon, weaver
Elizabeth Wilſon, grocer
James Mak, wright
William M'Culloch, taylor
John M'Ewing, wright
Thomas Farmer, Do.
Arthur Fram, Do.
Peter Sinclair, brewer
William Ruſſel, workman
John Johnſton, hatter
Tho. Henderſon, baker 36 cop
James Dunlop, taylor
John Hamilton, weaver
James Quater, Do.
John Wilſon, ſhoemaker
Alex. Fleming, Do.
Mrs. Wright
James Downie
John Sommervell
David Finlay, 12 copies
John Thomſon, grocer
George Chalmers, ſhoemaker
John Moriſon, weaver
John Pollock, Do.
Alex. M'Alla, ſhoemaker
Peter Groſſert, Do.
Thomas Campbell, ropeſpin.
James Campbell
Daniel M'Kechnie
Alex. Buchanan, cotton ſpin.
James Miller, Do.
John Campbell, Do.
Agnes Erſkine, Do.
James Young, Do.
Robert Barr, bricklayer
John Dinwiddie, ſpinner
James Wilſon, brickmaker
Alex. Banner, Do.
Thomas Jack, weaver
William Young, taylor
Wil. Watſon, jun. weav. 12 cop
Wil. Watſon, ſen. Do.
Benjamin Stirling, Do.
James Nicoll, Do.
James Fraſer, Do.
John Younger, Do.
John M'Farlane, ſhoemaker
William Fleeming, weaver
William Corſin, Do.
John White, Do.
John Maſon, Do.
John Wilſon, heddlemak. 2 co
John Reid
John Anderſon, weaver
Margaret Muir
George Wallace, wright
William Graham, taylor
Thomas Willon
Robert M'Kinlay
Thomas Ballantine
George Thomſon
David Moffat
William Aitken
Henry Fry
Daniel Murray
William Bole

John Ferguſon
James Ramſay, wright
James Gardner, Do.
William Shaw, Do.
John Hamilton, Do.
John Tweedale, Do.
John M'Laren, Do.
Angus M'Fadden, ſhoemaker
William Crooket, weaver
Thomas Paterſon, Do.
Walter Stevenſon, Do.
James Arthur, Do.
James Kelly, Do.
Green Street.
Mrs. Nicoll
Arch. M'Grigor, ſpinner
Robert Kirkland
John Duncan
James Gilleſpie, grocer
John Whyte, weaver
Robert Ferguſon
Malcom Adam, changekeeper
James Denham, weaver
Gavin Rae
James Mairns, Do.
Thomas Downie
Robert Moriſon
John Gilfillan, grocer
Robert Watſon
Rob, Gentles, ſhoemak 12 cop
Robert Watſon, weaver
John Gray, wright
James Dobbie, weaver
Arch. M'Kean, Do.
William Dalziel, wright
David Calderhead, Do.
John Houlton, weaver
John Buchanan, Do.
James Graham
Croſsloan.
John Croſs, weaver
John Wilſon, wright
Robert Taylor, grocer
Thomas Paterſon
George Taylor
Alex. Ferguſon. brickmaker
Walter Renwick
Walter White
Aaron Buchanan, 2 copies
Mrs. M'Farlane
Andrew Hannah, 2 copies
Peter M'Nee, weaver
William Liddel
Donald Stewart
Thomat Chriſtie
James Ruſſel
Gavin Maſon
William Chriſtie
John Renwick
Peter Wingate
William Aitkin
DaVid Hamilton, weaver
Tobago ſtreet.
John Rae, weaver
William Alexander
Andrew Thomſon
William Jamieſon
John Houlton
Peter M'Kinlay
Robert Ormond, blockſhop
Robert Cumming, weaver
Alex. Williamſon, Do.
Alex. M'Donald, Do.
David Reid
Bell's ſtreet.
Thomas Brown, weaver
John M'Allum, Do. 2 copies
Thomas Anderſon, Do.
Thomas Reiton, Do.
Hugh Paterſon, Do.
George Crawford

Subscribers Names.

Daniel Ferguſon, brickmaker
Robert Thomſon, Do.
John Hunter Do.
John Pollock, Do.
Robert M'Donald, Do.
John Campbell, Do.
John Campbell, Do.
Broomward.
Andrew Miller
John Shedden
John Anderſon, changekeeper
Malcom Sinclair, taylor
William Robb, grocer
Geo. Bithop, ſhoemak. 2 cop.
Hugh Donalie, weaver
James Roſs, ſhoemak. 24 cop.
George Oſburne, Do.
William Oſburn, Do.
Hugh Roſs, Do. ſen.
John Burrel, Do.
Adam Sommervell
Francis Douglas
George Morifon, wright
John Dryſdale, ſhoemaker
David Andrew, Do.
William Gillespie
John Craig, ſhoemaker
George Sutherland, Do.
David Blair, taylor, 4 copies
John Oſwald, wright
Andrew Robertſon, weaver
David M'Nair, Do.
John Whytlaw, Do.
Thomas Petegrew, maſon
Robert Sutherland, brickmak.
John Cate, weaver
James Robertſon, Do.
William Thomſon, Do.
Arch. Morifon, Do.
James Downie, Do.
John Jamieſon, Do.
John Walters
Elizabeth Bell
John Clyde

New ſtreet.

John Thomſon, miller
James Graham, taylor
Abram Robertſon, weaver
Alex. Fleming, Do.
James Loudon, Do.
Hugh Ferguſon, Do.
James Irvine, Do.
Andrew Ure
John Stark
John Gillespie, weaver
William M'Nair, ſhoemaker
John Stewart, Do.
John Anderſon, weaver
David Watſon, ſhoemaker
Duncan M'Ewing, Do.
Robert Wilſon, Do.
James Tenant, 2 copies
William Croſs, ſmith
Robert M'Kennie, taylor
David Cowan, ſhoemaker
John M'Gibbon
John Knox, wright
Daniel Baxter, Do.
Andrew Minis, grocer
John Reid, weaver
William Muir, taylor
Gilbert M'Intoſh, ſmith
James Wright, brewer
John Hay, ſhoemaker
Joſeph M'Arthur, Do.
William Crawford, weaver
Alex. Rankin, Do.
John Hutcheſon, Do.
James Hamilton, ſhoema 3 co.
James Wilſon, Do.
Symon Roſs
John Newlands, taylor
Robert Brock, grocer

Well-ſtreet.

William Hay, wright
John Harvie, taylor
Peter Stewart, weaver
James Livingſton, ſhoemaker
Robert Watſon, weaver
James Logan, ſhoemaker
James Aitken, weaver
David Guthrie, ſhoemaker
Helen Brocket
Agnes M'Donald
James Leitch, ſhoemaker
Jonn Morifon, Do.
James M'Culloch, Do.
John Stevenſon, weaver
John Stewart, ſmith
Peter Donaldſon, wright
John M'Grigor, inklew. 9 cop.
John Anderſon, ſpinner
John Murray, taylor
John Ruſſel, ſlater
Joſeph Burnet, grocer
Walter Young, weaver
Andrew Moffat, Do.
John Dobbie, watchmaker

GORELLS.

John M'Kean, founder
James Miller
James Croſs, edge tool maker
James Kerr, grocer 12 copies
James Ackrie, weaver
Robert Ruſſel, brewer
Andrew M'Farlane
Richard Moffat
John Condie
Alex. Fulton
John Muggoch
William Legate
John Cowan, ſhoemaker
David Lamb, ſmith
John Hamilton, weaver
James Kitchen, weaver
John King, ſaddle rivet maker
Donald Brown, ſpinner
Arch. M'Kellar, naller
John M'Nab, Do.
Alex. Dick, cutler
John Learmont, ſhoemaker
William Muir, hoſier
Malcom Finlay, weaver
David Walker, Do.
John Moughe, ſpinner
Donald Fraſer, Do.
William Bowed, weaver
Elizabeth Luke
George Luke
Samuel Black, ſhoemaker
John Hamilton, Do.
John Brown, nailer
Arch. M'Nabb, Do.
George Adam, weaver
James Lawrie, nailer
James Riddle, Do.
John Lawſon, gardner
Alex. Tait
John Cooper, weaver
Peter Ritchie
Hugh Smith
James Dollar
John Wood, weaver
Elizabeth Grant
William Paterſon
Thomas Anderſon
William Lindſay
David Heron
William M'Farlane, manufact.
John Clark
Alex. M'Farlie
James M'Nee
John Gordon, hoſier
John Malcom, founder
John Thomſon, Do.
Thomas Gardner, Do.

Donaldſon Cadin, weaver
Robert Moriſon, ſhoemaker
George Graham, Do.
John M'Farline
Robert Wilſon, wright
John Smith, weaver
William Dalziel
John Park
John Bowie
Samuel Fraſer, elder
James Acrie
William Boyd
Wal. Wilſon, wright, Cathcart
James Houſton, Do.

Calton Butts.

Andrew Hutchiſon, Clerk
Donald M'Perſon, founder
James Bog, Do.
James Bain, Do.
Alex. Leſlie, ſmith
James Heughs
James Orr
Robert Anderſon
James Watſon, ſhoemaker
Andrew Somervell, weaver
Hugh M'Dougal, Do.
Robert Moodie, Do.
James Lennie

Burnt Barns.

John Munſie, hoſier
Arch. Jack, Do.
Agnes M'Iver
John Robertſon, carter
James Somervell, Do.
Alex. Honeyman, bricklayer
William Hedridge
John Eadie, weaver

New Road.

Andrew Ferguſon, wright
Archibald Lawrie, Do.
John Reid
James Simſon
Andrew Renny
Janet Marſhall
William Stevenſon, weaver
Daniel Wilkinſon, Do.
John Pople, Do.
Robert Blackadder, Do.
William Brodie, Do.
John Reid, Do.
Alex. Young, ſpinner
John Holms
William Gray, weaver

SHETTLESTON.

Andrew Stevenſon
James Jack
Thomas French, ſmith
Robert Farie, carter
John Barr, coal hewer
John Barr, Do.
James Scott, Do.
James Smellie, ſpinner
James Dunſmuir, coal hewer
James Crichton, Do.
Andrew Ramſay, ſhoemaker
John Kennedy, ſpinner
James Stich, ſawyer
David Steveſon

PINFIELD.

Robert Smith, weaver
Thomas Cullins
John Finlay, wright
Thomas Nibet, coal hewer
Arch. Gray, Do.
Thomas Ruſſel, carter
John Brown, weaver
Arch. Scourgie, Do.
James Mair

WESTMUIR.

James Retton
David Ruſſel, warper
Robert Moffat, Do.
William Donaldſon, weaver

Subscribers Names.

Andrew Harvie, weaver
John Wotherſpoon, Do.
Robert Moffat, changekeeper
Alex. Paterſon
William M'Math, coal hewer
John Stewart
Thomas Meikle, maſon
Andrew Anderſon, carter
William Brown, coal hewer
Robert Smith
Janet Dennilton
Andrew Anderſon, coal hewer
John Smith, Do.
James Thomſon. Do.
John Wardrop, farmer
William Cunninghame, Do.
James Robertſon, Do.
Matthew Robertſon
James Watſon, ſmith
Peter Carmichal, coal hewer
Andrew Robertſon, Do.
John M'Clarkſon—Rob. Cowie
James Litter—James M'Kinlay
Robert Stevenſon
Henry Hadoch—John Tomſon
George Chalmers, weaver
Stiven Crawford—And. Gray

STRABUNGO.

John Crawford, changekeeper
John Neilſon, coal hewer
John Gray, ſmith
Thomas Chalmers, Do.
John Wilſon, ſhoemaker, 2 co.
James Caſwell, in Shields
John Hoſie, coal hewer
James Roſs, print cutter
Iſaac Robertſon, coal hewer
James Robertſon, Do.
John Watſon, weaver, Weſtfi.
John Ker, Do.
Thomas Lindſay, Do.
Agnes Brown, Shawland

CUMBSLANG.

John Dvet
Alex. Anderſon

SHAWS.

William Scot, ſhoemaker
John Burnſide, Do.
Arch. Burnſide, Do.
Thomas Burnſide
Walter Downie, weaver
James Downie, Do.
Robert Brown, Do.
William Lachlan, Do.
William Wilſon, printer
William Black, Do.
Daniel Livingſton, weaver
Duncan M'Laren, Do.
William M'Laren—Will. Gray
John Wark, weaver
John Struthers,
Archibald Gibbie, weaver
William M'Lean
David Wilkie, wright
William M'Carra, weaver
Robert Wilſon, weaver
Thomas Smith, weaver
Robert Dalgliſh, Do.
James Anderſon, Do.
James Liddel, Do.
James Pollock, thread twinner
Dan. Foreſt—And. Edie, baker
Elizabeth Burnſide
James Ballantine, taylor
Thomas Sloan, Do.
Agnes White—Janet Faulds
Robert Stewart—James Wilſon
James Dryſburgh, taylor
Thomas Brownlie, ſawyer
John M'Allum, Do.
Willi. Folds—Andr. Anderſon
Janet Craig—Janet Anderſon
Mary Bryce—Mary Gibſon
James Sharp—John M'Nabb
Charles Lawrie—Adam Forreſt
Adam Shaw—Richard More
John Smith—William Shaw
Rob. Paterſon—John Steel
Peter Brymner—Will. Smith
William Carmichael
James Rae—George Arbuckle
Iam. Stewart—Arch. M'Innon
Robert Hamilton, maſon
Charles Stewart
Thomas Dickſon, manufactur.
James Young, wright
William Stewart, weaver
James Machlaw, Do
Robert Morris, Do.
James Hardie, Do.
John Sutherland, gardner

TRADESTOUN.

Barnet Ruſſel, ſmith
Janet Scott
John Paton, maſon
Andrew Campbell, ſhoemaker
Alex. Kirkland—Daniel Boyd
Daniel Niven, ſhoemaker

ANDERSTOUN.

John Thomſon—Will. Main
John Yuill—William Bain
Michael Wiſhart—Jas. Gardner
Margaret Drummond
Allan Graham, ſmith
Robert Murray, grocer
David Anderſon, weaver
John Wright, Do
Alex. Martin, Do.
John Winning, Do.
Andrew Alves, ſhoemaker
John Bowie, weaver
George Thomſon, Do.
Peter Carmichael, grocer
James Ferrie, weaver
John Bachop, Do—Ia. Kitchen
Ia. Gibſon—Alex. Walker, Do.
John Walker—Alex. Miller, Do
John Miller—John Thomſon,
John Lawſon, Do.
John M'Kennie, Do.
David Lamberton, Do.
Alex. Black, Do,
William M'Kenzie, Do.
James Marſhall, grocer, 12 co.
Walter Ferguſon, manufactur.
David Dick, weaver
James Anderſon, Do.
James M'Gowan, Do.
Robert M'Neil, Do.
Peter Marſhal, wright
John Swan, weaver
David Finlay, Do!
Duncan M'Naught, Do.
William Finlay, Do.
Iſaac May—Walt. Buchanan,
William Scott, Do.

FINNISTON.

John M'Intire, gardner
Gavin Pitrie, weaver
John M'Allum, Do.
David Richardſon, Do.
John M'Intoſh, candlemaker
Robert Elliot, Do.
Alex. Reid, glaſs grinder
John Miller, Do.

PARTICK.

Joſeph Waddel, weaver
James Jaffery, miller

BROOMWARD.

William Ruſſel, weaver
William More, Do,
Henry Tait, Eo.
William Muir, manufacturer
John James, Do.
Thomas Anderſon, weaver
John M'Gregor, Do.

CAMLACHIE.

Andrew Baird, weaver
Andrew Barnet
Thomas Shadwick, manufact.
Adam Orchard, wright
John Hill, carter—Wil. Martin
Samuel M'Queen, potter
James Turnbull, Do.
Robert Turnbull, brickmaker
Robert Whyter, wright
John Hardie, cooper
William Ruſſel
James Grant, tylemaker
Dan. Hamilton—Rob. Johnſton
William Croſan, weaver
Lawrie Crawford
John Shearer, ſmith
John Shearer, carter
Alex. M'Watters, wright
John Kerr—Malcom M'Lean
Agnes Paton—James M'Nair
James Geddes, maſon
Archibald Paterſon
Dav. Hutchiſon—Hugh Forreſt
Robert M'Alpine, weaver
John Moriſon, hatter
Andrew Marſhal, weaver
John M'Dougal, hatter
Daniel Cameron, Do.
James Meikle, ſmith
John Love, weaver
Will. Hattie—Geo. Johnſton
David Pryde, wright
Robert Reid, hoſier
James Watſon, Do.
James Lees, Do.
Marion Graham
John Somervell, weaver
James Mullen, weaver
John Pearſton, Do.
James Kirkwood, Do.
John Renny—John Auld, wri,
Richard Rankin, weaver
Peter Black
William Thomſon, weaver

GINFIELD.

James M'Alliſter, weaver
William Kerr, Do.
John Lightbody, coal hewer
John Moriſon, ſhoemaker
William Watſon, maltman
Andrew Graham, weaver
John Reid—Robert Fringle
John M'Dowall, weaver
Robert Fram, wright
John Brown, weaver
John M'Culloch, tool maker
John Robertſon, turner
John Mair, Do.—John Throol

RUTHERGLEN.

Rev. Mr. Torlong, miniſter
Peter Hunter, workman
Anapel M'Keir
James Fleeming, weaver
Richard Letham, maſon
Thomas Wilſon, taylor,
James Fleming, weaver
William Caldwell, ſpinner
John Weir, weaver
John Gardner, farmer
John Brown, workman

Subscribers Names.

John Yool, Do.
James Gilchrift, Do.
John M'Allow, Do.
John Smith, grocer
James Wilfon, hofier
David Reid, weaver
Mr. Dunmir
James Moudrell, fmith
William Fram, nailer
Andrew Lingow, taylor
David Lingow, coal heaver
William Hamilton, Do.
John Hofier—John Anderfon
Robert Craig—James Carr,
Andrew Machan, workman
James Forreft, coal hewer
William Lang, weaver
John Mifbet, farmer
William Carr, wright
Thomas Sawers, coal hewer
Archibald Kirkwood, Do.
William Muir, Flax dreffer
Andrew M'Alifter, wright
James Aiken, coal hewer

TRADESTOUN.

Andrew Miller, weaver
James M'Cormock
William Croofand
John M'Culloch
David Gibfon—David Miller
John Smith—William Wilkie
Dugald Campbell
William Dalziel

LONG GOVAN.

John Lyle, weaver
James Waddel, farmer
Innes Rallie, weaver
James Yeol—John Creig, Do.
John Downs—James M'Cree
John M'Neilis
James Reid, weaver
John Struthers—John Hood
William Walker, grocer
Robert Kent, wright
John Robertfon, weaver
Will. Stirling—Arch. Gibfon
Walter Dougald, weaver
Dugald Campbell, Do.
William M'Lae, Do.
John Donald, farmer

ANDERSTOUN.

David Leflie, weaver
John M'Carter—Geo. Dunbar
Rob. M'Larin—Geo. Waddell
Peter Chriftie, wright
Iam. Fergufon—Alex. Fergufon
William Wilfon—Will. Erfkine

LITTLE GOVAN.

John Reid, printer, 2 copies
Andrew M'Indoe, Do.
John Ritchie—Hugh Paterfon
Peter M'Arthur, weaver
Robert Gibb, hofier
Ninian Barr, weaver
Francis Stewart, hofier
Robert Cunningham
William Thomfon
James Cunningham
John Nifbet, weaver
John Bowie, Do.
John Hutchifon, hofier
Matthew Peden, fhoemaker
James Peden, weaver

GORBALS.

Peter M'Donald, waflinghoufe
William Crabb, weaver
Thomas Croy, brewer
William Mann, gunfmith
Donald Lawrie, fhoemaker
James Webfter, workman
Walter Willins, cutler
Mr. Brown, dyer
Alex. Miller, baker
Duncan M'Tagget, weaver
John Gilmour, grocer

FALKIRK.

John Bifhop, fhoemaker
John Ronald, Do.
Edward Higgin, Do.
Andrew M'Clae, Do.
Hugh Baloch, labourer
William Calender, carter
Ifobel M'Arthur
James Hart, fater
James Marfhal, miner
Robert Williſon, weaver
Alex Wilfon, wright
Alexander Williamfon
Thomas Chambers, weaver

ERRATA.

In page 290. The 4th line of Sermon XVII. *read*, who hath made Chrift welcome?

In page 415. The 17th line of Sermon XXIV. *read*, and that their fouls ftand in need of that which is fpoken to